Zions Herald

THE INDEPENDENT METHODIST WEEKLY

DECEMBER 2 1942

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NEWTON CENTRE, MASS.

North Africa—Long a Mission Field, Now a Theater of War

See page 1153

"Tunisia and Algeria Know the Methodi

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One in a Million Me

THE DIARY OF A DRAFTEE

3. Basic Training a la Mode

PVT. LEONARD LESOURD

Miami Beach, Florida
July 5, 1942

Dear Folks:

Now for a few decriptions of Army life here at Miami Beach. For some seasonal reason, dawn breaks about an hour and a half later in Florida than in Massachusetts. When we arise at 5.30 a.m., it is pitch black. Since Miami Beach is a complete blackout zone from 8.30 p.m. to 6 a.m., we arise and retire in the dark. Living in hotels as we do, it is difficult to adjust to this condition, usually at the expense of frequent bruises and stubbed toes. For example, in a fire drill we must dress completely and be lined up in formation out in the street in less than two minutes. Fire drills come at any hour from 11 p.m. to 5 a.m. You soon learn to systematize dressing by leaving your clothes in certain places within quick reach. The bugle is never used here at the beach except at Retreat (or Colors). We are summoned to formation by a regular policeman's whistle.

All of us here in the hotel comprise a training squadron. Squadrons vary considerably in numbers. Our top leader is the sergeant (of whom we see little except when punishments or special detail work is assigned). Three corporals directly supervise our training. As a unit, our squadron does almost everything together.

As I said, we are awakened at 5.30 a.m. and are given twenty minutes (it used to be ten) to dress, wash, and clean the room. Then we are called in front of the hotel for roll call. After this we have a half-hour to clean the room thoroughly for inspection (it begins to get light at 6 a.m., at which time we are allowed to turn on the lights). At 6.30 we line up again and march to breakfast. At 7 we are ready for the morning program, which generally is three and a half hours of marching and conditioning drill on a local golf course here, or a series of lectures. Most of the lectures are given in the local theaters, of which there are six.

We arrive back at the hotel about 11.15. Then we have mail call, perhaps the most unsystematized feature of the Army. Every soldier crowds around the desk while the CQ (Charge of Quarters) goes through the entire batch of mail, reading off every name. Why they won't sort it out alphabetically is beyond me.

Lunch is at 12.30. Then at 1 p.m. comes the afternoon program, either drill or lectures again. On occasions, however, this routine has been broken when we receive shots, equipment, or play softball. At 3.30 we are back at the hotel, at 4 comes mail call No. 2, and at 4.30 comes Retreat. This comprises: first, roll call; then all squadrons assemble in parade formation in front of the commanding officer (in our case a captain). The bugler blows retreat, then comes a canned recording of "The Star-Spangled Banner," and finally we march by the CO in "eyes right" formation back to the hotel. After this, we are free to do what we please and can either eat with the squadron at 5.30 or go elsewhere. On Saturday night we can stay out to 11 p.m.; every other night it is 10 p.m. It's funny, but I haven't heard a peep against these time limits with a 5.30 a.m. Reveille.

Generally, the lectures are interesting, although repetitious. Military courtesy, first aid, hygiene, military discipline, and chemical warfare have been stressed. Considerable atttntion is given to gas warfare. We have been given gas masks and practise tests. Then came two lectures on how to recognize the various kinds of gas.

One feature of Army life has surprised me a little, and that is the emphasis on personal neatness. You must shave once or twice a day according to your beard; your hair must be closely cut at all times; your uniform must be worn in the prescribed manner (if not, you'll be stopped on the street). Ceaseless emphasis is placed on smartness and snap in saluting, marching, and drilling. It is an offense to be caught making "catcalls" at women.

Three lectures have been given us already on military courtesy. When to salute and whom are complicated matters. The commissioned officers immediately move into a different class or world when you enter the Army as a private. Sergeants and corporals, while leaders, are in the same sphere and take part in any group bantering. You've got to stiffen and practically freeze all over when a commissioned officer around. To me it is an unnatural s up, but a necessary one, I guess. M be it's just that I'm not used to eati humble pie.

The hardest change I had to ma was in sleeping hours. Previously or 1 o'clock was my bedtime and 8 o my rising hour. Naturally, I found difficult to get to sleep as early as 9 10; hence, it was hard to arise at 5. After about a week or so, you set down to the Army routine.

Yesterday was the glorious Four and what a day! From 4 a.m. to p.m. I had KP. During that time (a unit of four) washed dishes for 20 men (700 a meal). I felt like I h been drawn through a wringer a then tossed on to a basket when it w over. One of our dish-washing un by the way, Dad, was a graduate your Graduate School last June ('4 named William Mahoney.

On Friday we drilled for an hour the afternoon and then played sev innings of softball. It was about 1 115 in the sun. Despite the heat, o outfit romped 22-5. Already I can fe myself toughening up. Got two mo shots the other day, but still no hor serums.

Let me know if there is any partic lar feature of Army life that you wou like me to elaborate on. Being som what conditioned to it all by now, I' not sure what particular phases a most interesting to civilians. Slow but surely I'm arriving at conclusio about Army morale and attitudes, a will elaborate in my next letter. Pe haps the most interesting observatio I've made so far is the almost comple disinterest shown by soldiers in gener toward the daily events of the wa especially here where newspapers a magazines are so accessible. Drawi KP (kitchen police) on the morrow a much more chilling prospect to t average private than Rommel's drivi threat to the Middle East.

Love,
LEN.

A Searching Letter

[From *The British Weekly*]

To the Editor of *The British Weekly*.

Sir,—On October 7 the *Daily Telegra* reported a question in the House of Lor by Lord Marley, and the reply by Lord Sne It appears that "with the approval of t Foreign Office," Mr. Arnold Lunn was se to South America, and that, posing as an a thority on Spain, he suggested a fear l victory for the United Nations should me a victory for Communism. The Americ newspaper *PM* said that this enterpris

(Continued on page 1170)

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+ THE INDEPENDENT METHODIST WEEKLY +

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Homecoming Day

LEWIS G. WESTGATE

[Chapel Address delivered at Ohio Wesleyan University, November 7]

oday is Homecoming Day. Today Alma Mater wel-
es her children back to their college home.

ollege years are a time of idealism, of hope, of courage.
is still before one; all doors open out. We have not
ned yet by bitter experience how hard it is to make
those early ideals; how little the performance of
urity will resemble the large ambitions of youth. As
rning alumni recall together the events of college
, and meet with their children in the present college
ration, and with their own successors in the frater-
s, they become young again. The burden of the
s rolls away, and they catch again the spirit of that
er time. That is why year after year we come back at
mencement, at Homecoming. It is for no material
, but for a renewal of spirit.

his our Homecoming is a celebration of friendship.
n friendship, in this world of ours, I know nothing
, higher. It includes all the best human qualities:
lfishness, loyalty, courage. It sustains and enlarges
spirit. Without it life is dreary indeed.

iendship is vital. Christianity even is friendship pro-
d against a cosmic background. For Jesus, God was
er, His brethren children of God. The family, at its
the hightst expression of friendship, was His model.
whole ethics of humanity He compassed in the words
ou shalt love the Lord thy God with all thy heart,
d, soul, and strength, and thy neighbor as thyself."
is there any showing of love for God otherwise than
ugh love of our fellow men. The essential theology
hristianity is "Our Father who art in heaven"; in the
al, in that which lasts.

life is to eat, drink, reproduce, and die, that and no
e, how is man higher than cat or hog? Humanity
ns more than this. It is in his distinctively human
es, best typified by the fine levels of friendship, that
is but little lower than the angels. Spiritual qual-
outrank material goods. They are precious in them-
s, and precious as an earnest of something finer in
future, when all shall appreciate and share in them.

And they have been won at great cost.

By all ordinary reckonings, man's history is a long one. A million years ago his ancestors were just emerging from the ape stage. Twenty thousand years ago cave men were shivering about the borders of an ice sheet which was slowly melting back across northern Europe. Three thousand years ago, though there were some well-developed civilizations in Egypt, India, and China, the forebears of the German self-styled master race (and of ourselves) were still in the stone age. It has been a long, slow, difficult struggle up, a course marked by toil, suffering, and martyrdom, as well as by success. Our civilization is but a thin veneer over an original animal nature, and easily worn through. But such as it is, it is here; our literature, arts, science; our social organization; our increasingly satisfactory, though still far from ideal, ways of living together; our freedom. These are our spiritual gains, the greatest of our inherited possessions.

Further, we of this generation receive this inheritance by grace, as the free gift of those who have gone before. To be made really our own, it must be re-worked. In the words of Faust:

> What from your fathers' heritage is lent,
> Earn it anew, to really possess it.

It should be accepted with humility and gratitude. It should be kept intact. Nay more, we fail in our duty to the past and to the future if we do not pass it on augmented, bettered.

On this Homecoming Day these human acquisitions are threatened as never before in modern times. We seem to be back in the centuries of the barbarian invasions at the beginning of the Christian era. Two military parties, in Germany and Japan, have seized control in their own countries and have embarked on a career of world conquest. In Germany the Nazis fear not God neither regard man—and boast of it. Their career is one of brute force without regard to morality. The state is exalted as God. Christianity, a religion which recognizes the

supremacy of the human spirit, is hated and, if possible, will be exterminated.

Because America, after disgracefully long pussyfooting, would not acquiesce in Japan's conquest of China, Japan made war on us, beginning with a sneak attack on Pearl Harbor. Because we aided Britain in her attempt to block German aggression in Europe, Germany has declared war on us. We should be proud of the enemies we have made.

War is an evil, a great evil. But it is not the greatest evil in the world. Slavery is a greater evil. Injustice is a greater evil. Peace is not the greatest good. Freedom is greater. Righteousness is greater.

War is a great evil, and with the passing centuries will itself pass. It may be that the present war would not have come about if America had in 1919 accepted her responsibilities, entered the League of Nations, and made her influence felt in behalf of fairer dealing among the nations.

Wars do decide some things. It took one war to insure that the American colonists were to control their own destiny and not be exploited by the mercantile class of the mother country. It took four years of civil war to decide whether the United States were to be a single nation, or were to break up into warring states like the Balkans; a decision of inestimable value to us and, we believe, ultimately to the world. And now we are in another conflict, greater than any previous conflict, with greater issues in the balance.

The immediate aim is to prevent our own enslavement. But it is becoming daily clearer that beyond this immediate aim is a larger purpose; that this is a war in defense of the human spirit, a war to save from annihilation all those hard-won institutions and values which freedom-loving people have slowly built up in the West; to save them not only for the West, but for the rest of the world. It is a war for a larger life for all men, Europeans, Americans, Africans, Asiatics; white, yellow, brown. And this is impossible without freedom. The white man of the West must get out of Asia, as conqueror. We should be grateful for Wendell Willkie's outspoken statement that, if we are to have permanent peace, Western imperialism must end. The United States is leading in this direction. It is significant that in the Philippines the natives fought with the Americans, in Burma with the Japanese. A larger life is impossible without freedom. And because we know that the spirit of man will never long submit to slavery, we believe that there is but one possible outcome to this struggle. America has never fought in a juster cause.

This view of our war aims must not lead to self-righteousness. America is fighting on two fronts, one foreign, the other domestic. We have to set our own house in order. We cannot consistently demand opportunity for Chinese and Indians when we deny it to the colored men within our borders. It is not consistent to be demanding equal opportunities for a larger life for others, when in America millions do not have a decent chance for health or for the unfolding of such capabilities as they have. We must win the war, of course. But might not our greatest contribution to that end come from our showing our allies, and the people of the East, that we mean what we say?

These are the things that Ohio Wesleyan and colleges like our own have always stood for: high personal character, human dignity, courage, intelligence devoted to the common good; freedom, of action, of thought, of speech. It is for these that we are fighting. It must be our concern that narrow-minded, selfish groups among us do n prevent our winning these things for all while we win t war.

It is these qualities that grow in fine friendship. Frier ship is impossible without them. As we celebrate Hon coming Day may we emphasize these qualities; for doing so we are aiding the war effort quite as much by collecting scrap iron and practising blackouts.

★ EVERYDAY LIVING by JOSEPH FORT NEWTON

The Sufferers

"For nearly five years my wife has suffered from a pa ful disease," a reader writes. "It allows her little rest d or night. She sits up in her bed praying, not so much herself as for others.

" 'Though he slay me, I will trust him,' she cries. S has spent her life in thinking of, praying for, and helpi others—as wife, mother, teacher. Now, at seventy-fi this is the result. What are we to think?"

In the same mail came a letter from a reader who h written me regularly for years. For twenty years she h suffered atrocious pain—yet her letters are full of fai fun, and amazing fortitude.

She is profoundly religious, and bears her pain triu phantly—taking her cup of agony as a sacrament fro the hand of God. She, too, quotes the words from t Book of Job—she suffers and yet trusts!

Indeed, it is in the Book of Job and the cross of Jes that we get our only clue to the mystery of undeserv suffering. Job was a good man,—God said so,—yet suffered all that any man can suffer.

First, all his property was swept away—and many ha learned what that means in the last twelve years. Th his whole family, except his wife,—poor soul,—we killed; he was left a father utterly bereft.

As if that were not enough, he lost his health, the v tim of some loathsome disease, which made life a tortu to himself and a stench to others. His wife wanted hi to curse God and die, and be done with it.

Yet Job thought it through, fought it out, against h friend who held the old idea that all suffering is the resu of sin. Job said no; God said no; but the suffering endured remained a mystery.

That is, until the end, when he learned, not by log but in a blinding, humbling vision, that there was pu pose in it beyond his knowing. His life was not an enti in itself, but part of a larger plan.

Just so the cross of Jesus. Taken by itself, it is a horro but seen as part of a divine design, it haunts and heals t There is more in this world than our philosophy explain only a high faith can wait to know it.

We need this truth—need it sorely—in a world mo full of undeserved suffering than at any time of whi we have record.

——I am not a Christian, but I love the missionari and every Chinese loves them, for they did not run wh the Japanese invaded us, but risked their lives for us. *Dr. Hu Shih.*

Tunisia and Algeria Know the Methodists

Founding and Development of the North Africa Mission

Vhile Tunisia and Algeria—French North Africa, hammedan North Africa—are today seeing American liers for the first time, these lands are not seeing their resident Americans. For the Methodist Church has n in North Africa since 1908, and during all these ty-four years Methodist missionaries have been known he Berbers, the Kabyles, the French, and the Italians. n reporting to the General Conference of 1908, Bishop ph C. Hartzell—who had all of Africa as his parish— l how 500 American delegates to the World's Sunday ool Convention in Rome were taken on their tourist to Algiers, where they "were brought face to face, st of them for the first time, with the degradation and aticism incident to Mohammedan countries"; and how r, in Rome itself, these and other friends pledged ,000, to be paid in five annual instalments, to permit thodism to enter this field at once.

Germany gives the first missionary to our Moham- dan field," Bishop Hartzell told the General Confer- e. "He was raised in a Methodist parsonage, is a gen- in languages, trained in the Strassburg University, and consecrated his life to giving Christian literature to followers of Mohammed. Our two Germany Confer- es give the money to found a mission press in Algiers, ere we shall soon be publishing tracts and books in the bic, native Kabyle, and other languages.

Drew Theological Seminary gives the second man, o is now teaching among the Mohammedans at nallah, near Jerusalem. In Algiers two experienced and cessful missionaries have been accepted, and they bring h them a well-organized work among women and s. They have 250 under their care, of whom 75 girls l 31 women are from Mohammedan homes. At the at capital of Tunisia, in the suburbs of which are the ns of old Carthage, we have already three missionaries work, who also have the Arabic and native languages l years of experience. We have rented a good house the heart of the city as headquarters."

The Methodist Mission was organized in 1909 with Rev. win F. Frease, long of Gujarat, India, as superinten- nt. In 1913 Bishop Hartzell organized the North ica Mission Conference, which included both Algeria l Tunisia. In 1928 Bishop Edgar Blake organized the rth Africa Annual Conference. In 1891 Miss Emily ith, and in 1893 Miss A. Dora Welch, English women resenting a small independent organization, began rk in Algeria. In 1908 they joined the Methodist Epis- al Church and transferred their mission to its care. In 9 the Woman's Foreign Missionary Society assumed support of the Misses Smith and Welch, and in 1910 e them appointment as missionaries. Later, other ropean women were added to the staff by the society. e first American women missionaries went to Algiers 1922.

Today the Methodist Church serves especially in giers, Constantine, Fort National, Il Maten, Les adias, Oran, and Sidi Mabrouk in Algeria; and in usse and Tunis in Tunisia. Rev. Frederick J. Kellar of nstantine is superintendent of the Mission, under the neral superintendency of Bishop Raymond J. Wade.

Three types of work are carried on by twenty-three Methodist missionaries and by their French and national associates: in Constantine, Algiers, Tunis, and some other larger centers there are schools and hostels for boys and girls, many of whom, though of Mohammedan background, become active Christians; dispensaries under competent national nurses carry on a wide service of physical relief and a better health program; and there is a wide evangelistic program, partly in organized churches and partly in street and village preaching.

The statistics of the North Africa Conference (Tunisia and Algeria) do not loom large to American eyes, but to those who know the strength of Islam and its opposition to Christianity, progress is indicated through the years. There are thirteen organized Methodist congregations, with a total membership of about 500, and a constituency several times that number. There are thirty-one local preachers and ten ordained ministers. Church schools number thirty-five and enroll 1,069 boys and girls.

It is interesting to note that the Berbers—the aborigines of North Africa—were civilized twelve centuries before the Christian era, were vanquished by the sweep of Moslem hordes across their land, and have but ruins to show their early-century Christian civilization.

Many missionary leaders agree with Bishop Hartzell that, of all Mohammedans, those of North Africa "are the chief hope . . . they are accessible . . . they still have legends among them of the cross of Christ and its power to save."

The First Order of Business

RUTH TAYLOR

"The first order of business for the American Federation of Labor and for all Americans is the winning of the war."

Those were the words of George Meany in his acceptance speech as secretary-treasurer of the American Federation of Labor.

This is no idle statement, a platitude or a play upon words. This is a challenging call to action to each and every one of us who believes in the union that is the United States. It is a demand that we devote our energies to the job that must be done before all other jobs today; for everything else that we do is futile without this first order of business—the winning of the war.

The first order of business is attention to business, concentration on the job before us, without pausing to argue or complain or criticize.

The first order of business is to do our job now, working together in a spirit of national unity without prejudice or personal bias toward any group, regardless of class, creed, or color.

The first order of business does not call for flag-waving or hysterical shouting, but for a practical, calm determination to carry through to the finish the job ahead of us so that we may return to the life that is the right of every one of us as Americans, and to the struggle to level upward the lives of all.

Winning the war is the first and only order of business! And that goes for me and every one of us.

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L. O. HARTMAN, Editor and Manager

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Laws of the Spiritual Life

Unique in purpose and method is a recent small volume by Benjamin Rush, chairman of the Board of Directors, The Insurance Company of North America. Entitled "The Road to Fulfillment,"* this book is a "brief explanation of twenty-one Spiritual Laws, whereby man may, through obedience, obtain dominion over his environment, secure contentment, happiness, and serenity, fulfill the purpose of his life in the world of matter, and fit himself for progress in the world of spirit." The words that summarize these laws, and to each of which the author devotes a chapter, are: love, faith, works, unity, truth, spiritual communion, wisdom, thought, new birth, progress, prayer, repentance, meekness, peace, judgments, service, attraction, reward, nonresistance, cause and consequence, and immortality.

Mr. Rush is a close, and evidently a lifelong, student of the Scriptures. His book is a summary of what he has discovered in the Old and New Testaments, a sort of "credo" won by persistent effort. The substance of his faith is to the effect that certain spiritual laws are as operative in life as the more familiar principles of mathematics, biology, and physics. His interpretation of these rules forms a more readable and helpful text than Drummond's exposition of some years ago, "Natural Law in the Spiritual World." For Mr. Rush writes in terms of man's everyday experience—his knowledge, obedience, and success; his ignorance, disobedience, and failure. He is interested in his theme not as a matter of academic interest but as a code whereby man may win true happiness.

"The Road to Fulfillment" is of unusual interest c several counts. It is written by a successful busine man and keen observer of life rather than by a pr fessional teacher of religion. Moreover, its style re ders it suitable to the average reader. Finally, it d fines, analyzes, and illustrates in a novel and uniqu manner the verities by which man comes to his be self. No one can mistake the nature of love after no ing Mr. Rush's interpretation of Paul's poem on th theme. Here is a code the observance of which i sures spiritual growth. Likewise, here is a portrait c the good life which will stimulate the preacher to pr duce a fresh series of helpful sermons.

* *The Road to Fulfillment.* By Benjamin Rush. Harper & Brothers: New York. Price, $1.50.

Scuttled Fleet

With startling suddenness on Friday of last wee came the report that the French fleet at Toulon ha been scuttled in order to prevent its seizure by Na troops moving on the city. For some time, it is sai the Axis forces had been patrolling the sea outsi Toulon harbor to prevent the fleet's escape.

One dispatch, according to Secretary of the Nav Frank Knox, related that the French ships had fire at each other to blast holes into the hulls near th water lines. The reason for such an action, Mr. Kno explained, would be the fear that, if the ships we sunk merely by opening their sea cocks, the enem would be able to raise them.

The exact value of the French fleet is incalculabl because of the vagaries of international exchange, bu reckoned on the costs for building comparable Britis and American warships, this—on the basis of th report that all ships were scuttled—is what Franc willingly consigned to the bottom of Toulon harbo

3 battleships at $35,000,000,	$105,000,000
4 cruisers at $15,000,000,	60,000,000
3 cruisers at $10,000,000,	30,000,000
A seaplane tender,	2,000,000
25 destroyers at $2,000,000,	50,000,000
26 submarines at $1,500,000,	39,000,000
Total,	$286,000,000

Covenant Sunday

January 3, 1943, has been designated as "Covenar Sunday." It is hoped that on that day large numbe of persons may be enlisted as members of The Meth odist Church, and that those who have already take its vows may in a very vital and meaningful way r new those vows at the beginning of the new year. T this end Bishop G. Bromley Oxnam, the resident epi copal leader of the Boston Area, has prepared an a tractive card for Covenant Sunday which reads:

> Upon this third day of January in the year of Our Lord nineteen hundred forty-three, I renew the sacred vows of membership in Christ's Holy Church, confess anew Jesus Christ as Saviour and Lord, and pledge allegiance to His Kingdom.

The bishop has also had printed in beautiful an appropriate type faces a "Certificate of Membership. Every church should secure an adequate supply c these materials for January 3 and, what is of still mor importance, make use of them on that day. Prepar now for Covenant Sunday!

HOMESICK

Ninety years ago in the city of Tunis in North frica where at this writing a great battle between e Allied and Nazi forces is imminent, there died a nely American. This man, who never married and ver had a home of his own, had in 1822, while liv- g in a small lodging room in Paris, written on a ll October day a play called "Clari, the Maid of ilan," and had introduced into it a song that has ce become famous throughout the world. It was Home, Sweet Home." Writing later to a friend, the thor of the beautiful song said that the depressing fluences of the sky and air were in harmony with e feeling of solitude and sadness which that day pressed his soul. To this present hour, whenever d wherever the song of the lonely man is sung it rs deep memories of home and the long ago, and ings reminiscent tears to world-weary eyes.

John Howard Payne, at the time of his death, was st beginning a second period of service as American nsul in Tunis, which is only three miles from the ins of the ancient city of Carthage. He was buried Tunis under a beautiful pepper tree in the Protes- nt Cemetery of St. George, where his body remained r more than thirty years until it was finally removed the United States. Home at last, the author of Home, Sweet Home" found a final resting-place in ak Hill Cemetery, Georgetown, Md.

John Howard Payne was homesick all his life. eigh Robinson, a member of the Washington bar, ho gave the funeral oration in Georgetown, fur- ishes us a pathetic picture of the haunting loneli- ess of the man. He says:

> Payne's career was the unhappy one of disappointment; a history of baffled aims; a life no wise proportioned to boyish promise and precocity, but rather the melancholy non-fulfilment thereof. . . . Thus it came to pass that middle life stole upon him and found him not unfriended, indeed, but undemanded and unavailing. In all that made life beautiful and noble to him, failure was his familiar voice. He was one who had crossed swords with the world, and had not overcome. The fight of life which had been woven for him, which in so great a measure he had woven for himself, had left him among the slain. . . . The hammer of destiny had shivered his ambition. His life was in ashes before he was forty. The enchanted garden he had hied him to, so swiftly and so gladly, shut its gates in his face.

"Home, Sweet Home" with its plaintive Sicilian r expresses the longing of the homesick soul of John Howard Payne—of the souls of men and women verywhere. In each of us there is an inexplicable estlessness, a longing for a happier and a more bundant life than is our lot on earth. What is it? s it the unsatisfied reaching out from finite bonds for e Infinite? St. Augustine expresses the homesick- ness of the soul for God in these unforgettable words: "Thou hast made us for Thyself, and our hearts are restless till they rest in Thee." He also says: "Our good lives with Thee and can suffer no loss, because Thou Thyself art our Good, and we have no need to fear that there will be no place for us to return to because we have fallen away; for, though we be absent from it, the home of the soul falls not into decay, for the home of the soul is Thine eternity."

Man is a seeker for perfection, an incorrigible idealist, a persistent hoper for the realization in his own life of the good, the beautiful, and the true. He is a lonely wanderer, a pilgrim of the night, ever searching, ever seeking to find his way to his eternal home.

Miniature of the heavenly home is the earthly home. Whittier in his "Snow-Bound" gives us a beautiful picture of family life and love through which we can catch a vivid glimpse into the very heart of God. The poet sings:

> O Time and Change!—with hair as gray
> As was my sire's that winter day,
> How strange it seems, with so much gone
> Of life and love, to still live on!
> Ah, brother! only I and thou
> Are left of all that circle now—
> The dear home faces whereupon
> That fitful firelight paled and shone.
> Henceforward, listen as we will,
> The voices of that hearth are still.

How those beautiful lines stir the memory of the long ago!

Homesickness has been defined as a "longing to return home." But in these busy modern days it has come to mean a "longing for the return of the home"; for there is no sadder development in our time than the progressive disintegration of that ancient institution. In the large cities, street after street is crowded with monotonous rows of boarding-houses, or apartment buildings of one- and two-room suites. In the suburban areas, large eight- and ten-room houses stand empty, or are being torn down to make room for small cottages. In many sections of the rural areas, big farmhouses are falling into disuse, and the land is being cut up into small sections for truck gardens or tenant farming. These changes symbolize the passing of the home of which Whittier sang.

What has happened? The economic life of the nation has become more and more complicated. Industrialism has pushed to the fore. Competition in business has constantly intensified. Religious sanctions have weakened. Love of luxury has grown apace. Life is crowded with a thousand new demands. We live in the age of the automobile, and everyone is "on the go." The divorce rate is going

up. Meanwhile we are losing something exceedingly precious—the home.

What is needed? A return to religion, first of all, and a determnied resolution on the part of every member of the family to cultivate love, understanding, and self-sacrifice in the home. There should also be a plan whereby a few weekday evenings and Sundays shall be reserved for quiet reading, music, and conversation in the family circle. Wives and mothers who are "too busy" should strive to find a way to substitute for "bridge" a sense of duty to the family; husbands and fathers, for "extra work" at home a little time devoted to wife and children. Men and women of our day are world-weary, in need of inspiration and strength for the battle of life. They are homesick, longing for the return of that good old institution, the American home.

Distinguished Visitor

Announcement was made on Saturday that Madame Chiang Kai-shek, wife of the Chinese Generalissimo, had arrived in the United States. She has come to this country for treatment of the after effects of injuries that she suffered some five years ago in an automobile crash at a war front. After the completion of the treatment, she will be the guest of President and Mrs. Franklin D. Roosevelt.

The visit of Madame Chiang Kai-shek holds special interest for New Englanders, for in 1913, as Mei-ling Soong, she entered Wellesley College. Four years later she was graduated with honors, receiving in her senior year the Durant Scholarship, the highest award given at Wellesley.

After graduation she returned to China. At first she was so popular—she was twenty-one, very beautiful and vivacious—in society that it looked as though her serious interests were forgotten, but soon her family's deep sense of social responsibilities asserted itself. Presently she was serving on the Child Labor Commission, the first woman appointed to that body. She also became secretary of a joint committee of British, Chinese, and American women studying factory conditions. From that time on, her life has been in her country's service.

Mei-ling Soong met Chiang Kai-shek in 1922 and later married him. Since that time she has been her husband's companion, adviser, and interpreter during the stress and strain of Japanese invasion.

Frightful Beyond Words!

Half the Jews in Nazi-occupied Europe have been killed in Hitler's extermination campaign, according to Dr. Stephen S. Wise, chairman of the World Jewish Congress. If the estimated total of 4,000,000 Jews in these countries is correct, the number of murders mounts to the appalling figure of 2,000,000.

Dr. Wise, who also is president of the American Jewish Congress and chairman of a committee composed of representatives of leading Jewish organizations in America, said it had also been disclosed: (1) that Hitler had ordered the extermination of all Jews in Nazi-ruled Europe in 1942; (2) that th Jewish population of Warsaw, Poland, had alread been reduced from 500,000 to about 100,000; (3) tha when chief Nazis spoke of exterminating Jews i Poland, they spoke of four fifths of the Jewish popula tion in Hitler-ruled Europe, since that percentage wa either now in Poland or on the way there under Nazi grouping plan; (4) that Nazis had establishe a price of 50 reichmarks for each corpse—mostl Jewish, Dr. Wise indicated—and were reclaimin bodies of slain civilians to be "processed into suc war-vital commodities as soap fats and fertilizer."

"He [Hitler] is even exhuming the dead for th value of the corpses," Dr. Wise said during a pres conference shortly after he had conferred with Stat Department officials. He stressed the fact that most o his information came from various sources other tha the State Department, but said those sources had bee confirmed by the department as authentic.

The report of Dr. Wise seems almost unbelievable Only the high standing of the noted Jewish leade and the fact that his revelations are substantiated b the State Department of the United States, could per suade American citizens to accept as authentic thes reports of Nazi cruelties and outrages.

Thanksgiving Telegram

A thanksgiving telegram recently sent to the Pres ident of the United States was the actual composi tion of the children of the First Unitarian Churc School of Chicago, ages six to fifteen. They discusse current problems in their several classes and sub mitted statements in their own words. The teacher met afterward and assembled the children's word into a single statement, making a minimum numbe of changes or additions. The message follows:

> Dear Mr. President:
>
> We too would like to make a Thanksgiving proclamation. We cannot say in words how thankful we are for the big things like freedom. But we are glad that our books are not burned and that we can read any book we please. We are glad we can go to schools where we don't have to drill and learn the new order. We can even make fun of our history if we want to. We are thankful that we do not hate the German people, though we do hate the German government. And we should be thankful we have the Germans and Italians surrounded. Because we love freedom, we wish some things in America were different. Why don't the Negroes have an equal chance to earn their living? Why is there a Ku Klux Klan? You don't lock up all the German-Americans. Why do you put so many Japanese-American citizens in concentration camps? We are thinking about these things. Are you?
>
> Most of us are buying stamps and bonds and trying to do our share in collecting scrap-metal, rubber, paper, and fats. We won't complain about rationing, but will eat what is put before us. We think you are a very good President, and we thank you for your leadership and for preserving the land which we have put into your hands.
>
> (Signed) The children of the
> First Unitarian Church School of Chicago.

It frequently happens that children are blesse with insights far superior to those of their elders. " little child shall lead them."

THINGS WHICH CANNOT BE SHAKEN

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

ne Book of Job—Ancient Thinking on Modern Questions

. Is LIFE WORTH LIVING? There are good reasons for thinking that it is.

hold, I waited for your words, I listened for your reasons, . . . l, behold, there was none that convinced Job.—32:11, 12.

Job's friends were silent at last. It was hardly because ey had nothing more to say. Really they never had ich to say, but they do not seem to have been aware it. In different words they had repeated the statement their dogmatic orthodoxy, exasperated but never aken by Job's obstinate appeal to facts. But in the end ey are silenced, and I think it is because they finally ed a fact which they could not ignore. The thirty-st chapter of the book is the noblest picture of high nhood in the Old Testament. And Job's friends knew at it was a true picture of the stricken man as he had en in the days of his strength. Now, perhaps, they gan to share Job's doubts. If a life like that could run t hopelessly into the sands, how can anyone be sure at human existence is worth while? How can anyone sure that it is not at the mercy of chance in a world led, if indeed it is ruled at all, by a Power which does t care and leaves all to brute matter in its aimless nce? Of what avail had been Job's virtue? What had loyalty to God done for him?

It is here that the speeches of Elihu are introduced. No ubt they were inserted in the book by a later writer o felt that the argument as the author had left it was complete. Elihu is represented as a man younger than and his friends who had maintained a respectful ence while his elders were speaking. He has been tening for a reasoned defense of the orthodox position, d he has waited in vain. Job's friends have stated that sition eloquently and often, but there they have stopped. ihu feels like some present-day advocate of the Chris-n religion, fresh from his studies, who is irked by the lure of some preacher of the old school to meet a stub-rn skeptic with the weapons provided by the newest eology. He proceeds to confront Job with good ra-nal arguments for a belief in God as directing human e and filling it with rich and satisfying meaning.

hy dost thou strive against him, for that he giveth not account any of his matters? For God speaketh once, yea twice, though n regardeth it not.—33:13, 14.

Elihu is not as wise as he thinks he is, but he does vance sound reasons for believing that human life has orth even though it be shaken by suffering and loss. the first place, there is such a thing as religious perience. God does not leave man to grope in the rk. Elihu refers to revelation and guidance through eams. A modern Elihu would cite other evidences of od's dealings with men. The Bible is a record of a eat and continuous experience of the divine presence. fact, all religion is a testimony to the power which ankind has known as not itself but still real and working for righteousness. Surely Job has forgotten all this.

Touching the Almighty, we cannot find him out: he is excellent in power; and in justice and plenteous righteousness he will not afflict.—37:23.

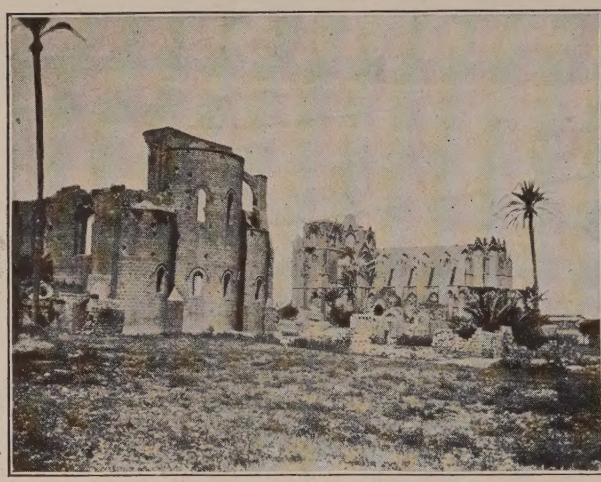
Furthermore, the power and wisdom of God as seen in the universe is a guarantee of His justice in dealing with human life. Can such a Being be so irrational as to produce men and women, endow them with self-consciousness and reason, implant in them great ambitions, arouse in them a vast curiosity, bestow upon them the knowledge of good and evil, give them memory and imagination, and then make of all these mighty endowments only so many instruments of mockery and frustration? No, the kind of power that is seen at work in the world is evidence enough that there is an answer to Job's questions, even though it may be for the moment impossible to read it. After all, God's ways are not our ways, and if we fail to understand them at this point or that, it does not mean that we know enough to criticize His rule of a world which our feeble powers could never have created, whose secrets our highest wisdom begins only a little to penetrate.

Men of understanding will say unto me, yea, every wise man that heareth me: Job speaketh without knowledge, and his words are without wisdom.—34:34, 35.

Elihu is quite sure that the arguments are all on his side. No doubt "all thinking men" will agree with him in condemning Job as unreasonable and unwise. Nevertheless, it was not the wisdom of this young philosopher which brought peace to the deeply tried heart. For Elihu's diagnosis of Job's need was false. It was not the lack of sound argument which led to the failure of the three friends to bring him to a proper attitude to life and to the God who gave it. It was a lack of sympathy, and there Elihu was no better off than the men he had scorned.

For the kind of knowledge that Job wanted was beyond argument, he sought an assurance which the intellect alone can never give. A modern German philosopher has said truly enough: "Philosophy can prove the necessity of faith, but to convert it into knowledge, for that it has not the power." Job's cry was to find God: "Oh that I knew where I might find him!" Elihu could advance weighty arguments for believing that God existed—somewhere. He could appeal to history to show that He had been found by men—sometimes. He could advance intances of men to whom affliction had been in the end a blessing in bringing them closer to God. But all the while Job was alone in the night of suffering. The general principles that Elihu advanced were sound enough, but Job was not man in general but Job, this one particular sufferer with this one particular agony of soul.

Elihu may have been a better theologian than Job's older friends, but he was not a bit the better as a physician of the soul. We are living in a world of Jobs. God grant that we may have something better to give them than a form of sound words.



CYPRUS—THE GLORY THAT ONCE WAS FAMAGUSTA

Left—Ruins of the Greek Cathedral of St. George and of the Latin Cathedral of St. Nicholas. Right—View from the Market-Place through the Arch to the Remains of the Palace of the Kings of Jerusalem.

The Mediterranean Islands

W. WALDO WELLER

The islands of the Mediterranean are like jewels set in the azure blue of its waters. They are scattered along its entire length, and no two of them are alike. Some are lofty and mountainous; others are wide in their open plains. Some bristle with fortifications; others respond to no more warlike note than a shepherd's pipe. Some are fruitful; others are almost sterile. All of them have played their grand part in the spread and expansion of the civilizations that have come and gone in the Mediterranean basin.

Once again history has been repeating itself in this area, and as it was a theater of action in the past, even so it has reappeared in its ancient role. The British Empire, its naval bases set in it, its "life-line" to its colonies passing through it, will not lightly surrender it. So again it has become, as it ever was to the ancients, "The Great Sea."

But our present interest is an exploration of these islands of the Mediterranean, which stretch from Gibraltar to Port Said and the Suez Canal. All of them reflect scenes of unrivaled loveliness, or rugged grandeur. We cannot stop even to mention the civilizations whose ships have swept these waters. But on every island, and the shores of the bordering continents, the innumerable company of the dead is ever present, mute witnesses of the passing parade of man down through the long years of Mediterranean history.

We enter it where Europe and Africa face each other across the narrow straits of Gibraltar. On the African shore Mount Ceuta, a spur of the Atlas Range, towers high into the clouds over against the Rock of Gibraltar. These two monsters, well named "The Pillars of Hercules" by the ancients, form the water gate to these sea islands of wonder. The French call the shores of the Mediterranean and its islands "the shore of azure blue," and to behold the Balearics, Majorca and Minorca, is to agree that the description fits. Waters of azure blue, deepening to darkest purple, surround islands of fairy-like beauty. For a short time the Balearic group served as an air base for Italy during the Spanish Civil War. They lie on the important trade route between Marseilles and Algiers, and are therefore of strategic importanc Covered with verdure to their mountainous summit they are surrounded with deep water, able to anchor an fleet. They themselves are given over to peaceful pa toral pursuits. Their chief city, Palma, has a famous ol cathedral. With a moderate all-year climate, they attra thousands of visitors during the cold winter of Contine tal cities.

Farther east lie Sardinia and a companion islan Corsica. Sardinia has had little interest attached to it, bu Corsica produced "The Corsican," and is famous in i own right. Mountainous, wild, with turbulent inhab itants, it was a fitting place to produce Napoleon. Th house where he was born, where his proud and haught mother abode, is in the capital city of Ajaccio.

Sicily hardly needs mentioning, it is so well know With Italy, it forms the straits known in the lore of my thology as Scylla and Charybdis. Its shores extend ou toward Africa, making it an island of strategic impo tance. Volcanic deposits have made its soil incredibl fertile, so that its orchards of lemons and oranges stret out in an endless vista of rich color. Aetna itself, a active volcano that perpetually hides its head in the cloud has brought destruction and death to even the shores o Italy. Its base is one hundred miles in circumference, an the sight of this monster from the sea is awe-inspiring yet its slopes are incredibly fertile, and it lies in the mid of a paradise of beauty. At the present time the island strategic importance lies in its use as a base for reenforc ment of the Axis powers in Africa. Men and materia cross from Sicily to Libya.

But Sicily is more than counterbalanced as a strateg naval base by its near neighbor to the east, Malta. Thes two islands are in no way alike; yet the protected harbo of Malta adapts itself well as a mid-Mediterranean nava base for the British fleet. An entire battle fleet can fin harbor at Valetta, the port of the island. Even if th island is not particularly fertile, it is nevertheless we suited as a dwelling place for man; for on its plains ther has been a continuous and important history from eve

istoric times. It is here that we find the Hypogaeum, strange pagan temple; ancient indeed it is, its decora- having one of the earliest frescoes known—a pattern d "The Tree of Life." Here St. Paul suffered ship- k: its Biblical name was Melita. Although St. Paul's commemorates this event, it is indeed unexpected to the cathedral church of the island named for St. John Baptist.

ete rises against the horizon, seventy miles below the ponnesus of Greece. Its long-extending shore line is ntainous, black, and forbidding. Yet this mountain- terrain once was the home of fabulous ancient civ- tions.

ties of splendor and wealth rose and were destroyed. l from Mycenae, the cities of King Minos, the Min- r, the Labyrinth, all existed "before Greece was." The d lies like a mighty bastion, an outer fortress, pro- ng or threatening, as the case may be, the eastern iterranean. Possessed by the Axis powers, it became ajor threat to Suez, and the base at Alexandria.

ill to the east, we are now arrived among the cluster lands known as "The Aegeans." The ancient Greeks rded them as stepping-stones for conquest of Asia or. So do the moderns. They are the "Milky Way" e Mediterranean; so numerous are they that masters ips are never out of sight of them day or night. They nd on to the important Dodecanese Islands, which lie to the shore of Asia Minor. The island of Rhodes, ous in history for the Colossus of Rhodes, is the most rtant.

it like a fitting introduction to the Holy Land, the of our Lord, the lovely pastoral island of Cyprus s on Lebanon and Palestine. It has no large and rtant cities. Pastoral, a land of herds of sheep with shepherds, not mountainous, its plains stretch out ingly through "green pastures" and by "still waters." drone over fields of wild flowers. The home of Bar- s, often visited by St. Paul, it is the flower-strewn to the Holy Land. It has seldom echoed the harsh d of war.

A Tornado Comes to Institute

CHARLES PARKIN

believe it was a direct answer to prayer. I never ed so earnestly or so desperately as I did when that do was coming near us. I prayed that God would it away from us—and He did."

was a preacher speaking. That afternoon the Insti- had passed through a thrilling experience. Most of d gone to the little pond not far from the grove of that sheltered the tents and cabins of this Mid- ern Senior Institute, and we were having a good The day had been hot, and although the water was r warm and "cloudy," it was good to have a swim. young folks were splashing each other and enjoying vater revels.

ddenly whistles blew; someone cried out, "Back to ! Everybody back to camp!"

ng an Easterner in a strange land, I saw little evi- of anything unusual and could hardly understand xcitement. I'm afraid I was rather slow, but I kept ith a few stragglers and asked them what it was all . "It's a tornado!" said a boy.

at was something new to me, but looking over to est, I could see a dark, inverted funnel of cloud. It ed so far away I thought the excitement was over- done. But I changed my mind very soon. Before we reached camp the sky was already dark, and rain began to fall. Hurriedly we got dressed, and then under wise guidance we were urged away from the trees into the open fields. There we divided into small groups, with instructions to seek some hollow and to lie down flat, hugging the earth if the tornado should strike us.

We could see that ominous funnel racing directly toward us. The wind blew a tempest; rain, and then hail began to pelt us with the force of air-gun pellets; it grew dark. A boy and a girl huddled near me, and I could feel them trembling. The roar of the twister increased, and it seemed as if all the cisterns of heaven had been emptied upon us. Then suddenly there was a change. The spout of the funnel had reached the top of the little hill not very far away, when someone shouted, "It's turned away—it's moving south!"

Sure enough, the storm moved south, nearly at right angles to its former path. Almost at once the wind died down and the pelting rain slackened its force. Somewhat shaken, and looking rather wetter than we had even while taking a swim, we got to our feet and started back to the camp—tents and trees and cabins untouched, and all the campers present and accounted for.

Everybody began to talk at once—and they talked frankly.

"I thought of all the mean things I had ever done," said one.

"Were you afraid?" I asked a fifteen-year-old boy. "I was at first," he said, "but when I heard my sister whispering a prayer I wasn't afraid any more."

Later that evening we gathered for a devotional service. The dean—wise man—knew that, after going through such an experience, his hundred or more young people would be helped if they had a chance to "talk it out." And talk it out they did. Some of them confessed to fear; most of them had prayed; a few admitted a sort of blank, helpless feeling.

Then one of the preachers spoke. He was very sure of himself now, but he still looked rather white. He told the young folks that through such experiences they might learn a great deal about themselves and about God. He made much of the sudden shift in the path of the tornado. "That," he said, "was a direct answer to prayer. I prayed that God would turn it away from us—and He did."

There was a moment of silence. Apparently no one else had thought to ask God to change the tornado's direction! But yes! There was one—a young girl. She got to her feet and came quietly to the front, and rather timidly began to speak.

"I confess I was afraid for a while," she said, "and I began to pray. I prayed just like that—that God would turn it away from us. But I suddenly realized that, *if God turned it away from us, it would strike somewhere else. So I stopped praying for myself.* I felt that, whatever happened to me, it was all right with God. I just had to pray for the people whose homes might be destroyed or who might be harmed themselves."

I do not remember the girl's name; I have not met her since that Institute, twelve years ago. Perhaps by now she has a home and children of her own. If so, I hope she has told them the story.

Nor have I seen that preacher since then. But I remember what he said to a group of us, as we parted that night: "That high-school girl has taught me something about prayer!"

This METHODISM of Ours

Whence and Whither ?

by RAYMOND H. HUSE

Gospel Songs

I do not suppose the apostle Paul had this present generation in mind when he exhorted his readers to use psalms and hymns and spiritual songs in their service of praise; but, as in the case of many a Bible text, there is a certain up-to-date-ness about it that is almost startling. We need all three of these in our worship today.

The eternal helpfulness of the Psalms, we all admit and admire. The fact that the President of the United States in his Thanksgiving proclamation quoted in its entirety a Psalm written thousands of years ago is not without significance.

The great hymns of the church are a priceless literary heritage and the source of spiritual power, and are valuable for instruction not only in righteousness but also in the great Christian doctrines that come to us from the past and are timely for the present.

A few Sundays ago I preached in one of my churches from the text "Take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked one." In that sermon I expressed my conviction that the Christian's warfare is against organized, personal, "spiritual wickedness in high places." To put it simply, I said I believed in devils.

Doubtless to some of my hearers, my ideas seemed old-fashioned and crude, as they do to some of my brethren in the ministry.

Then the pastor announced the closing hymn. I had no part in selecting it, and whoever did so had not known my subject, but—believe it or not!—these were the words read and sung:

> Christian! dost thou see them
> On the holy ground,
> How the powers of darkness
> Rage thy steps around?
>
> Christian! up and smite them,
> Counting gain but loss,
> In the strength that cometh
> By the holy cross.

Thus these lines written by Andrew of Crete in the early part of the eighth century gave dignified emphasis to my poor little homiletical effort. Thank God for the hymn book!

Many people who are thrilled by the Psalms and inspired by great hymns have no use for the gospel song. This is especially true in these days of increased emphasis on ritual when, as a leading religious journal has said, "Methodism has gone Gothic."

I think these objectors are mistaken. While many so-called gospel songs are exceedingly frothy and have been sadly commercialized, there is a place in the church and the Christian life for the good, wholesome, lovely, lively gospel song.

The makers of the new hymnal have recognized this and have a few of them in their noble collection. I do not think they have enough for the church with a live prayer-meeting or an eager evangelistic campaign.

It is customary for the musical élite to speak slighti of the gospel song. I am persuaded, however, that reason they do not like it is not merely that they do enjoy its music or its words but that it describes a rap of Christian experience to which they are strangers.

The good gospel song is the expression of the sou of the common people like those who heard our M gladly—the peace of pardon, the joy of the divine fel ship, and the hope of the life immortal. Its tempo be a little fast, its verses a bit choppy, its exuberance s times slightly overdone for the ordinary Christian, b finds people where they are and takes them at least way up to where they ought to be.

The great revivals have used the gospel song. Wit Moody and Sankey, Chapman and Alexander, and ot

I have said that some of the gospel songs seem to be exuberant for the ordinary Christian. To sing "No am happy all the day" might seem almost hypocri when everybody knows that most of us are not.

However, it is well to remember that some of the piest gospel songsters are folks who seem to have the reason to be so. Two of our most joyous writers of go songs were blind—Fanny Crosby and Mrs. C. H. Mo

Gospel songs are usually born of some special e rience. Rarely did the writer sit down and say, "T I will write a gospel song."

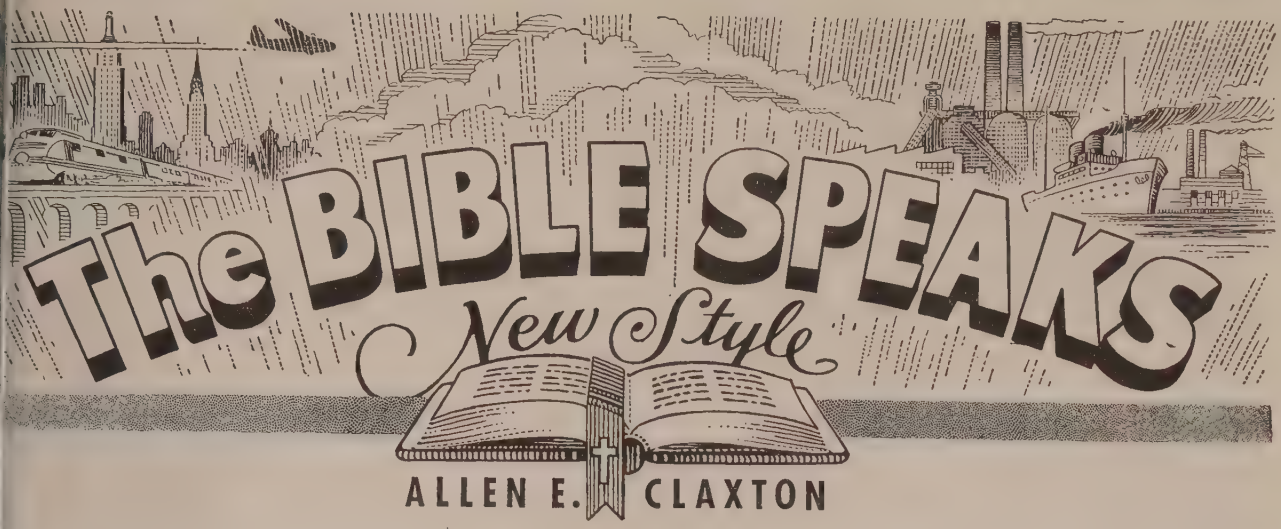
Frances Havergal was a guest in a certain Eng home and prayed that while there she might, with G help, bring the entire family to Christ. The night the last one came, she was too happy to sleep. She la her bed, and her room was white with moonlight her heart aglow with deep and wonderful joy. G ually her psalm of praise took the form of a consecra song and she wrote:

> Take my life, and let it be
> Consecrated, Lord, to Thee.
> Take my moments and my days;
> Let them flow in ceaseless praise.
> Take my hands, and let them move
> At the impulse of Thy love.
> Take my feet, and let them be
> Swift and beautiful for Thee,

and so on through those couplets that have become b tifully familiar.

Is that a hymn or a gospel song? I suppose when it set to a rather rollicking tune by Kirkpatrick in "So of Joy and Gladness" it was a song. Now, movin more stately measures in the hymnal, it is a hymn! C fessing to a plebeian taste, I prefer the Kirkpatrick t It may not be so musical, but I think he caught the ology of that moonlit room.

Personally, I expect to keep on singing gospel son "What a Friend we have in Jesus," "Blessed assuran even "When the roll is called up yonder." Nor wou object at all to hearing the streets of Boston ring to words "Brighten the corner where you are" as they di 1916.



Sin Is Sinful

Dr. Henry C. Link, famous psychologist, says that our eudo-scientific attitude toward sin has robbed the dividual of personal responsibility. It has given him a hole catalogue of easy excuses for criminal acts, anti-cial behavior, immoral conduct, and just plain cussed-ess.

The study of mental processes and the proper use of sychiatry can and should mean much for the happiness nd welfare of the race, but the perversion of this new ience in the hands of charlatans and overenthusiastic natics is definitely a menace.

Under the encouragement of irresponsibility and sin-ss sin, we have been at a loss to know how to keep cer-in great reform movements going. We still have re-orms, of course, but the popular ones have to do with aterial comforts—housing, health, playgrounds, and mmer camps. All these are good and contribute some piritual value, but they do not grapple with the heart of e matter. They do not cure spiritual diseases.

As soon as any reformer advocates the strengthening f personal will-power, or the raising of the moral code f the community, he is "Mid-Victorian." When he pro-oses the elimination of social practises that contribute to rime,—such as the liquor traffic,—he is caricatured as an vil busybody with a broken-down stove-pipe hat and a rying umbrella. We do not regard sin as sinful, and e do not wish to be disturbed in the enjoyment of it.

This relaxation of moral integrity has seeped down into ur fraternal, educational, and even religious groups. haritable organizations are meticulously careful to obey e letter of the law, but their camouflaged bingos, auto-obile drawings, and bond lotteries are obviously only ever evasions. I repeat, sin is no longer sinful.

Renaming an evil does not remove it from society. inding a scapegoat on whom to blame our wrong-doing oes not save us from its evil consequences. Regardless f who is to blame or why, somebody will suffer; some-e will pay for it. We can't put evil in, and expect to et good out.

"Do men gather grapes of thorns, or figs of thistles?" "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." (Matthew 7:16; Galatians 6:7.)

Guidance

The huge transport plane with its precious cargo of men and medical supplies approached its base in the wake of a devastating night attack by the enemy. The hangars were ablaze. Gasoline storage tanks belched great sheets of fire and rolling clouds of black smoke.

"You can't set her down there," called a member of the crew to the pilot. "We'd be fried before we hit the ground."

The pilot clamped his earphones on his head. The radio station was knocked out, but perhaps some emergency signal would come through. Twice he circled the field. "I've got to set her down," he said. "Our fuel tanks are practically empty. It's land now or crash later—and we can't afford to lose this ship."

"Don't be a fool. We can all jump, and I'll take my chance in the jungle but not in that furnace."

"What about these supplies? What about this plane?"

"It's suicide, I tell you."

Suddenly the pilot banked sharply to the left. "I'm going down," he yelled. "If anybody wants to jump, he'd better move fast."

"You can't do it," interrupted the navigator.

"Listen, men," retorted the pilot. "There's an emergency transmitter set up down there, and the commander says we have an even chance of making it. Get the fire-extinguishers ready. Any man who wants to bail out is free to go. I've got my orders from the chief, and we're going down."

The co-pilot interrupted. "If the chief says it ought to be done and can be done, then we're the boys to do it—and if we don't make it, God will know we tried."

"Hang on. We're diving."

His ears keyed to his ground directions, the pilot swooped the plane through fire and smoke, leveled off on the leeward side of a blazing hangar, and glided to a perfect landing on the only runway that was not plugged full of holes.

"Nice work, skipper," said the commandant as they crawled out of the plane.

"You're telling us!" chorused the crew.

"Oh, it was nothing," said the pilot, "You see—

'They that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.' " (Acts 22:9.)

Dr. John Sutherland Bonnell, pastor of the Fifth Avenue Presbyterian Church, New York City, has been granted a leave of absence by his church for the first half of December that he may render a "specialized ministry" in military camps, under the joint auspices of the Department of Evangelism and the Commission on Religion and Health of the Federal Council of the Churches of Christ in America. He will lecture on "Personal Counseling" to the chaplains each morning and preach at night in the camp chapels. Dr. Bonnell served in France during World War I as a private in the Canadian Army.

Rev. A. P. Boyd, formerly for twelve years chaplain of the U. S. Marine Hospital, Carville, La., was transferred from the New Hampshire Conference to the Louisiana Conference at the recent session of the last-named body. He is now pastor at Plaquemine, La.

Dr. Frank N. D. Buchman, founder of the Oxford Group Movement, was reported last week as seriously ill at a hotel in Saratoga Springs, N. Y., of a heart ailment. He arrived at that health resort November 5.

Avery L. Rand of Miami, Okla., called at the HERALD office on Monday of last week. He had come East at the time of the death of his mother the last of October, and was about to conclude his visit here. Mr. Rand's name is the same as that of his father, who was actively identified with ZIONS HERALD, as were also Mr. Rand's grandfather and a great-uncle.

Mrs. William F. Anderson left the New England Deaconess Hospital on Tuesday of last week, after a stay of fourteen weeks, and immediately started South to join Bishop Anderson at their winter home, 860 East Park Avenue, Winter Park, Fla. Mrs. Anderson suffered a fracture of the hip on August 14, when she slipped on the floor of her room at the family summer home in Buzzards Bay. She is now able to walk on crutches, and is steadily improving.

President John Benjamin Magee of Cornell College, Mount Vernon, Iowa, spent a few days in Boston last week on business connected with the college. He made a brief call at the HERALD office during his stay in the city.

Governor Harold E. Stassen of Minnesota has been elected president of the International Council of Religious Education. He succeeds J. L. Kraft, Chicago industrialist, who has served as acting president since the death of Russell Colgate of New York. In making the announcement of Governor Stassen's election, Dr. Roy G. Ross, general secretary of the International Council, stated that "devotion to religious causes is an integral part of Governor Stassen's program, and time for service to the church is regularly allocated in his schedule." The governor is a member and regular attendant at the Riverview Baptist Church and Sunday school in St. Paul, Minn. When he was elected for a third term as chief executive of Minnesota, it was with the understanding that he would enter active service in the United States Navy next spring. At present he is a lieutenant commander in the Naval Reserve. The International Council has agreed to make other provision for his duties as president when his service in the Navy makes it necessary.

Dean Lynn Harold Hough of Drew Theological Seminary was the scheduled preacher at St. Bartholomew's Episcopal Church, New York City, on Thanksgiving morning.

Rev. Horace F. Holton, president of the Massachusetts Council of Churches, has accepted the secretaryship of the New England Board of Pastoral Supply, a Congregational agency for ministerial placement, located at 14 Beacon Street, Boston. He will assume his new position late in the spring. Dr. Holton has been minister of Porter Church (Congregational), Brockton, for many years.

Miss Priscilla Hodge, daughter of Rev. and Mrs. William Hodge of Wakefield, R. I., and William C. Dykstra, son of Mr. and Mrs. Cornelius Dykstra, also of Wakefield, were united in marriage on the afternoon of Thanksgiving Day at the home of the bride's parents. Rev. Mr. Hodge, a retired member of the New England Conference, performed the ceremony, assisted by his son, Rev. Wesley Hodge, pastor of the Methodist Church at Wakefield. The bride is an instructor in home economics at Rhode Island State College. Following a reception for relatives and friends at the home, the couple left for a wedding trip to an undisclosed destination. Mr. and Mrs. Dykstra will make their home at 20 Austin Street, Wakefield.

Mrs. C. B. Oliver, who has been a patient at the New England Deaconess Hospital for a number of weeks, was unable to return to her home in Bath, Me., for Thanksgiving as it had been hoped she might be able to do. She improves very slowly.

Mary Kingsbury Simkhovitch, whose fortieth anniversary as founder and director of Greenwich House, New York City, was celebrated on Monday of last week at the settlement quarters, 27 Barrow Street, is a graduate of Boston University College of Liberal Arts, class of 1890, and in 1936 was honored by her alma mater with the degree of doctor of humanities. Among the speakers at last week's anniversary tea was Secretary of Labor Frances Perkins, who offered her congratulations to Mrs. Simkhovitch as an "old resident of Greenwich House." "I learned to see New York through the eyes of Greenwich House," she said. President Roosevelt sent a message in which he referred to his mother's interest in the work of the settlement and offered his "hearty congratulations" to Mrs. Simkhovitch and his "warmest greetings to all who celebrate with you this noteworthy milestone."

First Methodist Church, Lynn, has suffered a heavy blow in the death of Howard E. Gowen, which occurred Saturday, November 21, at his home, 20 Lookout Terrace, Lynn. A member of the board of stewards of First Church, Mr. Gowen had for nearly a quarter of a century labored loyally and given generously to the work and needs of his beloved church. His first interest was in the children. For years he had been the supply agent and the financial se retary of the church school. Only recent he received recognition for twenty-five year constant attendance. Mr. Gowen, who ha reached the age of sixty-seven, was former for many years connected with the Lyn postal service, and was assistant postmast of the city previous to his retirement sever years ago. He leaves his widow, Blanc (Bagley) Gowen; a son, Donald H. Gowe of Alton, N. H., and a sister, Mrs. Ali Lewis of Lynn. Funeral services were hel at First Church on Tuesday afternoon last week, in charge of the pastor, Re Arthur Hopkinson.

Rev. John E. Wallace, who went to Was ington, D. C., as associate pastor of the Fir Congregational Church immediately follow ing the completion of his theological cours at Boston University School of Theology i 1941, has received a unanimous call to th Trinitarian Congregational Church in Co cord, Mass.

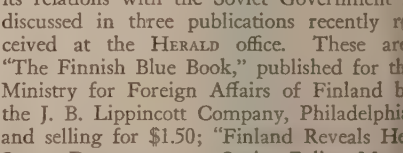
Students of Boston University School Theology recently appointed as supply pa tors on Worcester District, and the church to which they have been assigned, ar Edwin F. Eshelman, Clinton; G. A. Newel St. Andrew's, Worcester.

Miss Isabella Stewart, pastor of the Met odist Church in Monticello, Maine, is co valescing after undergoing an operation the General Hospital, Presque Isle.

Chaplain Raymond E. Spears, former pastor of the Cochesett and East Mansfiel Methodist churches, who reported for du April 13 as a first lieutenant and was a signed to the Second Convalescent Hospita was promoted to captain on November and is now stationed in Atlanta, Ga.

Dr. R. G. McCutchan of Claremont, Ca dean emeritus of the School of Music DePauw University, has suffered a sligh heart attack and as a result is confined to local hospital for an indefinite period.

Dr. Homan E. Leech, now stationed wit the Army in Tennessee, has been promote from the rank of major to that of lieutenan colonel and assigned to the staff of the Ge eral of the Eighth Army Division, where will serve as chief adviser in matters of me ical staff policy. Dr. Leech is the son Rev. and Mrs. Henry E. Leech of Sout bridge.



The complicated problem of Finland an its relations with the Soviet Government discussed in three publications recently r ceived at the HERALD office. These ar "The Finnish Blue Book," published for th Ministry for Foreign Affairs of Finland b the J. B. Lippincott Company, Philadelphi and selling for $1.50; "Finland Reveals He Secret Documents on Soviet Policy Marc 1940-June 1941," with a preface by Hjalma J. Procope, Minister of Finland to the Unite States, published by Wilfred Funk, Inc., Ne York, and selling for $1; and the "Spee Delivered in the Finnish Diet," Helsink

d, November 29, 1941, by Johan W. l, Prime Minister of Finland, which is ıed by the Legation of Finland, Wash-, D. C. These documents will be wel- by students of foreign affairs as well all friends of Finland who are con- for the present and future of that little country.

Methodist Church of Sayville, Long N. Y., Rev. Arthur B. Dewberry, pas- as recently celebrated the fiftieth anni- y of its present building, Rev. William ewart, superintendent of the Brooklyn District, New York East Conference, ing the sermon. The society was zed in 1838 and the first church build- ected in 1847. This structure, remod- n 1874, finally became inadequate for ork and in 1892 the present edifice was On the recent anniversary a bouquet den chrysanthemums was placed in the ary by William L. L'Ecluse, chairman nly surviving member of the Building nittee, in memory of the other members committee.

the will of Miss Augusta Reynolds of Boston Street Methodist Church, of she was a long-time member, is left a st of $1000 for the endowment fund. Methodist interests remembered are: an Memorial, $500; Woman's Society hristian Service, for home missions, New England Deaconess Association, Palmer Memorial Hospital, $200; Bos- treet Church for library purposes, $50.

tallation services for Rev. Edward Jef- Rees, the new minister of Ghent Meth- Church, Norfolk, Va., were announced unday evening. An elaborate program been arranged in which the district su- tendent, the mayor of the city, and ters of other denominations including wish rabbi, together with representa- of the local official board and the Youth wship, were to participate. Dr. Rees, received his theological training at n University, had chosen "My Mission ng You" as the subject of his charge to ongregation. The Reeses are occupying w colonial parsonage erected during the rate of Dr. Rees's immediate predecessor dedicated on Tuesday evening of last

Thanksgiving service was held in the throp Street Baptist Church in Taun- at eight-thirty o'clock on the morning hanksgiving Day, under the auspices of Taunton Ministers' Union, of which Rev. anley Shaw, pastor of Calvary Methodist rch, is president. Rabbi Samuel A. lman of the local Jewish synagogue ched the sermon.

ıe life and work of Dr. James Emman gyir Aggrey, who is considered by many petent authorities in England, this coun- and Africa as the leading native Afri- of modern times, was recalled on Thurs- of last week at Salisbury, N. C., in the ration of Aggrey Day—a day of thanks- g and remembrance of the late Dr. rey, who graduated forty years ago from ıgstone College, Salisbury, and twenty ago from Columbia University. A re of the day was the dedication of a orial stone erected by contributions African students in Great Britain and United States and other friends of Dr. rey. At this ceremony, which was conducted under the joint auspices of the West African Students' Union of Great Britain and the African Students' Association of the United States, the sod was cut according to traditional African ritual, and a piece of the earth in which the mortal remains of Aggrey lie was taken to be sent to Africa for burial in Aggrey's ancestral home in the Gold Coast.

The U. S. Navy will open a ground school for 600 air cadets on the Ohio Wesleyan University campus, January 7, it was announced last week by President H. J. Burgstahler. The complete educational program, except courses in code and blinker, will be the responsibility of the university, Dr. Burgstahler said. All men will remain on the campus for a twelve-week period. Cadets will be housed in Stuyvesant Hall, traditional home of freshmen women, which is located on a separate campus. First-year co-eds will move into upper-class dormitories, where they will double up with girls now living in single rooms.

The China International Famine Relief Committee, of which Rev. C. Bertram Rappe, Methodist missionary to Chungking, is chairman, is cooperating with the Nationalist Government of China in carrying out a number of extensive irrigation and canal projects in five counties of Free China. The Government furnishes the funds, and the International Committee the engineers and other personnel. Recently this group opened at Santai a large canal with three locks; they raise boats sixty feet and take them around dangerous rapids in the river, which formerly was notorious for its wrecks. Other irrigation projects are helping increase wheat and rice production by forty per cent. The committee has also organized 140 cooperative societies, and is carrying on rehabilitation work among families of soldiers who lost their lives in the present war.

At the recent sesion of the Rhodesia Annual Conference of The Methodit Church, presided over by Bishop John M. Springer, the delegated body was composed of twenty-six African ministers, twenty-five African laymen, and thirty white (American and European) ministers and laymen. Rev. Herbert Carter, chairman and general superintendent of the Methodist Synod (British) of Rhodesia, was the fraternal delegate of that body and conducted the devotional services each day. In addition to routine business, the Conference approved the formation of a Methodist Youth Fellowship for the European youth of both the American and the British churches of Rhodesia, and completed the rules for the admission of African membership into the church. Something that may never have occurred in a Methodist Conference before marked the close of the meetings: Bishop Springer announced that there was no change in the appointment of any missionary or of any African minister for the new year. Rev. E. L. Sells of Umtali is Conference secretary.

Dickinson College, Carlisle, Pa., will, upon approval of the board of trustees, hold its first mid-year graduation since its founding in 1773 when it presents diplomas to fifty-three seniors on January 24, 1943. This move is in accordance with the accelerated program which now includes a regular trimester schedule calling for matriculation and graduation of students three times each year for the duration.

With Our Writers

Lewis G. Westgate, Delaware, Ohio; professor of geology, emeritus, Ohio Wesleyan University.

W. Waldo Weller, Philadelphia, Pa.; a Methodist minister who has traveled widely in Europe and the Mediterranean area.

Charles Parkin, Portland, Me.; pastor of Clark Memorial Methodist Church.

Recently Appointed Chaplains

(Reported by the Methodist Commission on Chaplains, 100 Maryland Avenue, N. E., Washington, D. C.)

ARMY OF THE UNITED STATES

Donald Crawford Beatty, Highland Park, Ill.
Samuel Mancil Bell, Hoagland, Ind.
Hugh Freeman Blaylock, Shamrock, Tex.
William James Brown, Seaside Heights, N. J.
Paul William Burres, Kansas City, Kan.
James Lewis Carraway, Whitaker, Pa.
Josue Rodriguez Castro, Garden City, Kan.
Walter Dibrell, San Antonio, Tex.
Chester Decator Hamilton, Snyder, Okla.
Claude Lorrain Heilenman, St. Clair, Pa.
Garland Evans Hopkins, Winchester, Va.
Louis Charles Johnson, Neon, Ky.
Russell Koger Lee, Cumming, Ga.
Oscar Krikor Magarian, Enterprise, Fla.
Leon Frank Milner, Eddy, Tex.
Wellington S. Mowery, North Lewisburg, Ohio.
Marion Luther Nelson, Forney, Tex.
Paul Roger Olinger, Roscoe, Ohio.
James Edward Parr, Christoval, Tex.
Roy Price, Ferrum, Va.
Howard H. Scarborough, Trenton, N. J.
Joseph Collins Shaw, Gladewater, Tex.
Meredith Patrick Smith, Bingham Canyon, Utah.
William Neil Taylor, Louisville, Ky.
Boyd Edward Tryon, Bicknell, Ind.
Lester Perine White, Roslyn Heights, N. Y.

Useful Manual for Pastors

The author of the small volume "Case Work in Preaching,"* a theological school professor, believes that many men in the active ministry could greatly increase their effectiveness by overcoming minor but persistent faults. Under the pleasant literary fiction of a teacher answering inquiries from his former seminary students, he writes a series of helpful letters which are grouped in twelve sections. He deals with such pertinent matters as ministerial study, clerical cheerfulness, inhibitions and eccentricities, sermon fitness and variety, illustrations, and delivery. Each chapter includes at its close a "Prayer to Precede Self-examination," a series of penetrating questions for the minister himself, and a place in which to register his resolves based on the discoveries of his self-scrutiny. The book thus becomes a very useful manual of mental and spiritual devotions for any man in pastoral service.

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* *Case Work in Preaching.* By Ezra Rhoades, D. D. Fleming H. Revell Company: New York. Price, $1.25.

Methodism Neglecting Its Service Men?

The finding of a sufficient number of Methodist ministers—trained and experienced—to fill the need of the Army and Navy for the Methodist Church's quota of chaplains has become a serious problem, according to Dr. Jacob S. Payton of the Methodist Commission on Chaplains, writing in the December issue of *The Pastor's Journal*. He urges all Conferences of Methodism to give of their men for the service, and he urges congregations to unite for the duration, or to accept the services of supply pastors or retired ministers, in order that eligible men may be had to care for today's Methodist youth—tomorrow's congregations if not now neglected.

"The tardy response of Methodism to face this problem is causing the Methodist Commission on Chaplains grave concern," says Dr. Payton. "This anxiety is increased by a ceaseless flow of protests from parents complaining that their sons in uniform have not yet met a Methodist chaplain. They are asking if their church has forsaken these lads in the most tragic ordeal of their lives. This rising tide of censure and solicitude is sweeping up, not only to the office of the Methodist Commission on Chaplains, but to that of every bishop and district superintendent, and to the study of every parsonage. At last it has become the responsibility of every official, pastor, and congregation in Methodism. Has the defender of religion and liberty, now absent from his home church, become Methodism's forgotten man?

"There are some encouraging evidences which disprove such a charge. Among them are the hundreds of Methodist pastors who have already entered the chaplaincy. The risks of war, the separation from their loved ones, and the disregard for the preferments which their presence in the Conference might bring constitute a great act of renunciation. For they have left their pastorates resolved that they will go down to death with their young comrades, or bring them back home from the inferno of war with no blight upon their manhood and with their love for Christ and loyalty to His church undiminished. In privation and service they are earning the right to be heard in a post-war world. The threatened neglect of her sons by their church has led many more to apply for the chaplaincy who because of age, health, or some other failure to meet the requirements have been deprived of realizing their deepest longing.

"Present indications are that by the end of 1942 The Methodist Church will have met but sixty per cent of its quota of chaplains. Unofficial information recently received by the Methodist Commission on Chaplains indicates that during 1943 The Methodist Church will be requested to provide 1000 chaplains for the Army in addition to its present deficit. This does not include the growing demands of the Navy, in which there is a similar shortage of Methodist chaplains. Vacancies are no longer being reserved for our chaplains, but are being filled by candidates from other religious bodies that have exceeded their quotas.

"The Methodist Commission on Chaplains, of which Bishop A. W. Leonard is the chairman, is obliged to grant ecclesiastical endorsement under the strict regulations prescribed by the War and the Navy Departments. In both branches of the service a candidate must have reached his twenty-fourth, but not his fiftieth birthday. He must be fully ordained, at least a member on trial of an Annual Conference, and engaged exclusively in work of a religious nature. For the Army an applicant is eligible if he has an A. B. or a B. D. degree, or can submit credits from accredited educational institutions showing that he has completed either a four-year college course or a three-year theological course. If he meets either requirement, three years' pastoral experience is necessary. If he has completed courses leading to both degrees, only two years in the pastorate are required. The Navy requires no pastoral experience.

"A chaplain in the Army is commissioned first lieutenant, and in the Navy a lieutenant, junior grade. If the latter has reached his thirty-sixth birthday he may under certain conditions be commissioned a full lieutenant. The pay of an Army and a Navy chaplain, with dependents, including rental and subsistence allowance, is about $3300. This does not include an allowance of $150 by the Army and $250 by the Navy for uniforms provided only when commissioned, and ten per cent pay increase for overseas service. Training schools are maintained for chaplains of the Army at Harvard University, and for those of the Navy at Norfolk, Va.

"With scarcely an exception, Methodist chaplains report a satisfaction wholly unanticipated in serving these young Americans who are hungry for wholesome companions, and receptive of the Christian counsel and influence that they once knew from their pastors back home.

"How long will The Methodist Church withhold from these boys in American camps and naval stations, and in perilous places ashore and afloat the world around, the spiritual ministration she so amply provides for those who worship in the quiet and security of the old home church? America is vibrant with the ringing challenge of production on farms, in factories, and even from the scrap-heap. The conviction grows that Methodism should bestir herself from her complacency, and from her ministerial ranks should provide those who will fashion Christian character among the greatest and most needy company of young American men ever isolated from the restraints of home and church life. It is a conclusion as unpleasant as it is logical that the church that forgets its sons in war need not be surprised if those same sons, when peace returns, will forget the institution that once forgot them."

Any Methodist minister may receive information concerning procedure for obtaining ecclesiastical endorsement for the chaplaincy by addressing the Methodist Commission on Chaplains, 100 Maryland Avenue, N. E., Washington, D. C.

——After four years of untiring construction, Free China, by the end of 1941, had 1350 factories. Metallurgical factories were increased from 4 to 87, machine shops from 37 to 376, electrical appliance factories from 1 to 44, chemical works from 78 to 380, and spinning and weaving factories from 102 to 273.—*Watchman-Examiner*.

BOOKS

Your Morale and How to Build It. Austin Pardue. Charles Scribner's S New York. Price, $1.50.

We tend to be somewhat suspiciou people who are interested in building "morale," particularly since we hear so r about this subject in every radio adve ment and in every newspaper. Here book that gives its reader a genuine sen morale that is grounded in the experien Jesus Christ. True morale springs fro deeply laid foundation of constructive tudes that respond like spiritual reflexes battle with the forces of evil about us. the practical application of the Chri principles that lies back of the birth of American liberty. Here is a Christian m builder that is put in interesting style popular reading. To read it is an exper in Christian thinking.

The Negro Handbook. Compiled and E by Florence Murray. Wendell Malliet Company: New York. Price, $3.50.

Florence Murray has compiled this ma of current facts, statistics, and general i mation concerning the Negro in the U States in order to give a clear and fa picture of the Negro's status in America. material here assembled is wide and v in scope, ranging from incomes of econ groups and purchasing power to the n and ratings of Negro swing bands. T is a complete section on cases of lynch racial discrimination, and infringemen civil rights. The tone of the book doe reveal a bias on the part of the compiler rather a scientific, objective attitude to her data. Much of the material would vide valuable ammunition to those i ested in reducing racial prejudice in Am

The Comprehensive Concordance to Holy Scriptures. By Rev. J. B. R. Wa The Macmillan Company: New Y Price, $2.

Bible readers and students will wel this new, more economical edition of Walker's concordance. The same plates were used in printing the former con ance are used here on cheaper paper. student of the Bible should have a good cordance at hand to use as a tool and This one is arranged in alphabetical o with the references under the alphab heads arranged in correct Biblical orde

An Exegetical Grammar of the Greek Testament. By William Douglas C berlain, M. A., Ph. D., D. D. The millan Company: New York. Price,

Seminary students and teachers of G will want to be familiar with this book. author is professor of New Testament guage and literature at Louisville Pr terian Seminary His work springs fro twelve years' experience in the classr and has a functional approach to the lem of exegesis. A special emphasis been placed upon making the material forth with brevity and clarity. This makes a definite contribution to its fie

)th Anniversary

.e First Methodist Church of Boston uded its 150th Anniversary Celebra- on Sunday, November 22. Bishop G. ıley Oxnam preached at the morning :e that day on the theme "Heirs of the Creators of the Future." At the even- vorship service Rev. Lee A. Wilbur, the iate pastor of the church, delivered a on on "The Dawn of a New Day." Young People's Fellowship at 8.45 with James R. Killian, executive assist-

First Methodist Church
Temple Street, Boston

to the president of Massachusetts Insti- of Technology, speaking on "Science and ial Progress," brought the anniversary gram to a close.

was in August of 1792 that the First hodist Church of Boston was organ- l. Six men met together in the home of uel Burrill on Sheafe Street in the North l of Boston to form the organization. y met in a private home because there no meeting-house open to the people ed "Methodists." Even private individ- who looked with favor upon this new gious movement hesitated to open their nes to it because of the unfavorable reac- of the neighbors. A schoolhouse was d for a period of time as a meeting- se, but as the Methodists rang the bell five o'clock in the morning to call the ple to worship, thus awakening the folk o lived round about, this raised such a test that the building was torn down to rid of them. Meetings were held once old Green Dragon Tavern, but even there y were not favorably received.

The first meeting-house was built on Meth- st Alley (now Hanover Avenue) and licated on May 15, 1796. A part of the ney that was used in the erection of this lding was raised in the South for the oor Methodists of Boston." It was during s period of time that Colonel Amos Binney ame connected with the church. He was man of generous spirit and outstanding siness ability, and the church profited atly through his loyalty and generous sup- rt. It was through his generous assistance that another house of worship was built on "Bromfield Lane" in 1806. For a number of years, both Methodist Alley and Bromfield Street were governed by the same quarterly conference.

The building of the church on Bromfield Street had somewhat reduced the crowded conditions at Methodist Alley, but by 1828 it was found necessary to build larger quarters. Land was secured on North Bennet Street, and the cornerstone was laid April 30, 1828. The floor collapsed in the midst of the dedication, causing many persons to be injured. It is rather interesting to note that some of the people laid the trouble to witches. Great revivals took place in this church, and by 1842 the society had grown to 842 members. Once more, overcrowding made new quarters necessary. This was remedied first by the building of a chapel on Richmond Street, and then in 1849 by the purchase of a beautiful old Gothic building from the Unitarian Society. This building was called the Cockerel Church because, according to the old New England custom, it had a rooster on top of the spire.

In 1837 another Methodist church had been organized on North Russel Street in the West End. Among the great preachers in this church were Gilbert Haven and Henry W. Warren. It changed its name to the Fourth Methodist Episcopal Society. This society bought the present property on Temple Street, then called Grace Episcopal Church, and took the name of Grace Methodist Church. In 1873, during the pastorate of John W. Hamilton at Hanover Street, these two churches came together to form the present First Methodist Church.

Rev. Arthur Dexter Stroud, the present pastor, came to the church in 1932 and is thus serving his eleventh year. The beginning of his pastorate was marked by the great depression, which made it necessary for the church to adjust its program to meet the

Arthur Dexter Stroud
Pastor First Church, Boston

new and serious condition that confronted that section of the city. At one time, more than eighty per cent of all the children in the program of the church were on the relief rolls of the city of Boston. Owing to the fact that certain funds that had been left to the church for charitable purposes had been allowed to accumulate, the church found itself providentially equipped to minister in such an hour. Thousands of dollars were spent in the distribution of coal, milk, shoes, and small amounts of money to meet desperate needs. The church became one of the agencies for federal relief and through that distributed tons of food and thousands of garments.

The worst of the depression has passed, but a great deal of poverty remains and doubtless will continue until the day our great land attains wisdom and grace enough to solve its economic problem and make poverty a relic of an ignorant past. It still presents one of the problems that First Church must face.

John D. Rockefeller once said that he was going to transfer the bulk of his benevolence from educational institutions to an attempt to solve the city problem, feeling that unless this problem could be solved, modern civilization was doomed. First Methodist Church is a typical city church facing this city problem in all its acuteness. It is not a church that depends upon the suburbs to supply the greater part of its membership and attendance. Ninety per cent of its present membership is now right in the West End. It is surrounded by all nationalities, among whom the Italians are the most numerous. The Mothers' Club of the church has seven nationalities within its membership. Possibly not more than ten to fifteen per cent of the people are nominally Protestant. If statistics are to be trusted, probably fifty per cent are unchurched, at least bereft of any vital religious connection. Drunkenness abounds. Places for the breeding of crime are on every hand.

To face such conditions, Protestantism offers a divided church. As in every other section of the city, it presents many small and struggling institutions to hold back the awful tide of secularism and sin that threatens to engulf society. What is to be done about it? First Methodist Church stands as one of those institutions trying to pioneer the way to a better day. It believes in the soul passion of the Methodist Church of the past. It believes that the best of intellectual equipment is a necessary accompaniment of effectual religion in our day. It believes in sacrificial service to the people of the community. It believes in the building of a strong Methodist church so far as that can be done, but it stands ready to join with the other Protestant denominations in finding the most Christian solution of the problem that can be made effective. First Church appeals to the church at large for a sympathetic understanding as it conscientiously attempts to try to find the Christ way in meeting this, one of the church's most acute missionary challenges. A. D. S.

"Patriot's Travel Code"

Cooperation of Methodists in helping to relieve the railroad and bus transportation situation during the Christmas holiday season has been asked by the American railroads through Rev. W. M. Cassetty, Jr., executive secretary of the Methodist Transportation Bureau, with offices in Chicago and Nashville.

Heavy movement of the armed forces, both in official business and en route to and from home on furloughs, in addition to student travel and necessary civilian travel is expected to tax the passenger capacity of all railroads.

Lines in the Southeast, Southwest, and

West already have issued orders restricting the use of free passes during the period of December 15 to January 10, Mr. Cassetty stated.

Civilian cooperation with the railroads at all times during the war is necessary. Mr. Cassetty suggests the adoption of the following "Patriot's Travel Code," which appeared in "Travelways," official railway guide of Chicago, by all who must travel by rail:

"I will make travel decisions as far ahead as I can. I will be prepared to accept available accommodations. I will buy round-trip ticket well in advance. I will make reservations as soon as possible.

"I will cancel reservations early if my plans change. I will avoid weekend travel. I will forego travel luxuries, when necessary. I will cheerfully release space if military needs require it."

BOOKS JUST RECEIVED

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Christmas. An American Annual of Christmas Literature and Art. Edited by Randolph E. Haugan. Augsburg Publishing House: Minneapolis. Price, $1.

The Parables. Wih drawings by Cyrus LeRoy Baldridge. Harper & Brothers: New York. Price, $2.50.

Victory and After. By Earl Browder. International Publishers, 381 Fourth Avenue, New York. Price, regular edition, $2; popular edition, 50 cents.

Doran's Ministers Manual for 1943. Compiled and Edited by G. B. F. Hallock, D.D., and M. K. W. Heicher, Ph. D. Harper & Brothers: New York. Price, $2.

The Lifted Lamp. By Grace Noll Crowell. Harper & Brothers: New York. Price, $1.

Achieving Results in Church Finance. By Boyd M. McKeown. Abingdon-Cokesbury Press: New York, Nashville. Price, 60 cents.

Inter-religious Cooperation in Great Britain. By Thomas F. Doyle. The National Conference of Christians and Jews, Inc., 381 Fourth Avenue, New York, N. Y.

What We Are Fighting For. The Unitarian War Service Council, 25 Beacon Street, Boston, Mass. Copies of this booklet are free up to 20 copies. 100 copies, $1.50, postage prepaid.

Tales from Latin America. By Frank S. Mead. Friendship Press: New York. Price, 50 cents.

Focus on Latin America. By Dorothy F. McConnell. Friendship Press: New York. Price, 25 cents.

Pedro Opens the Gate. By Alfred Dixon Heininger. Friendship Press: New York. Price, 50 cents.

Discussion and Program Suggestions for Young People on Latin America. Based primarily on "On This Foundation" (by W. Stanley Rycroft). By Donald R. Gorham. Friendship Press: New York. Price, 25 cents.

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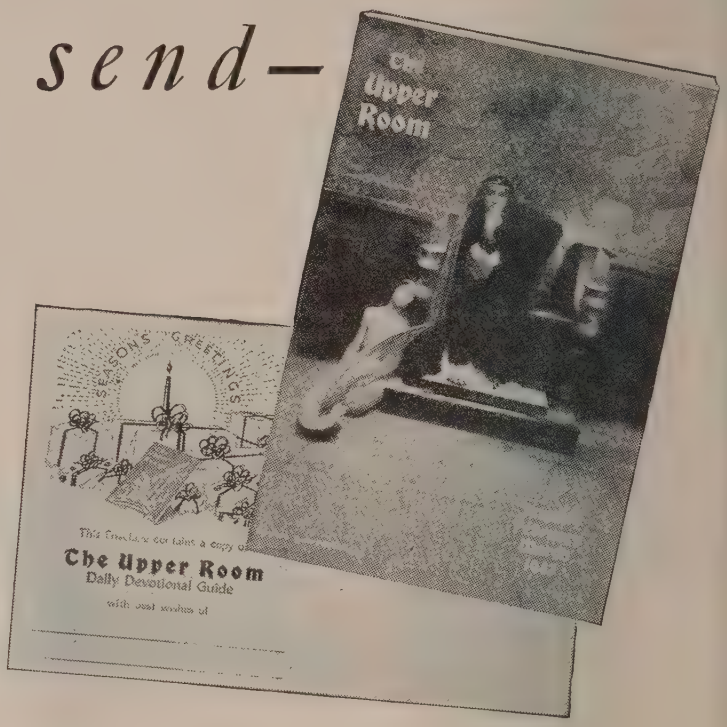

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ymn Society Finds Three New Hymns

Three new hymns have been added to the ible body of Christian poetry and song as result of a nation-wide contest for new gh-standard hymns conducted by the mn Society of America in connection h the celebration of the society's twentieth niversary. The anniversary was celeated in New York City on Sunday and onday, November 15 and 16, with a series events at which the following were the ncipal speakers and leaders: Dean ward Chandler Robbins, Rev. Philip Watters, Dr. William Pierson Merrill, . Robert W. Searles, Professor Seth ngham, Dr. Henry Hallam Tweedie, Dr. n Haynes Holmes, Carl F. Price, Dr. nry Wilder Foote, and Dr. Reginald L. All.

Dr. Thomas Curtis Clark of Chicago, Ill., et and editor, won the prize of $50 for a ymn of the Christian faith in a time of ess." A similar prize for a "hymn of perial Christian dedication" was divided ween Miss Katharine L. Aller of Mount rnon, N. Y., and Dr. Hugh Thomson rr of Pittsburgh, Pa., former moderator of e Presbyterian General Assembly, both of ose hymns were judged of equal value. o award was made for a "hymn reaffirmg the world-wide mission of Christianity," e judges deciding that no hymn in the oup was up to the Hymn Society's standds. More than 1000 manuscripts were subtted in the three categories of the contest. ese hymns are copyrighted by the Hymn ciety of America, and requests for perssion to reproduce them should be adessed to the secretary, Dr. Reginald L. All, 2268 Sedgwick Avenue, New York ty.

Dr. Clark's hymn is as follows:

"Thou Father of us all,
On Thy great name we call,
And seek Thy Light.
Hear Thou the hymn of praise
We to Thy glory raise.
Keep us through all the days
In truth and right.

"Upon Thy Word we stand
And ask throughout our land
Its swift increase,
Till sin shall rule no more,
Till Christ, from shore to shore,
Be hailed forevermore,
The Prince of Peace.

"Let strife no longer be
But all in love agree,
In Christ made one,
That all the world may know,
Where'er Thy Word shall go,
The life Thou would'st bestow
Through Thine own Son."

Miss Aller's words (for which the tune "Aurelia" is suggested) were as follows:

"O Thou, the Way eternal,
Disclose to pilgrim eyes
The lure of far horizons,
The light of lifted skies.
May consecration's ardor
Unchanged and fadeless be,
And through the dawn or darkness
Still may we follow Thee.

"O Thou, the Truth eternal,
Illumine every heart,
Release from doubt and error,
Reveal the light Thou art.
The radiance of Thy presence
Shall make us wholly free.
This glorious truth possessing,
Still may we learn of Thee.

"O Thou, the Life eternal,
Invade our lives, we pray;
Live Thou in all our living,
Inform anew each day.
Flow like a broadening river,
Enrich our lives, that we,
Fulness on fulness knowing,
May ever live in Thee."

Dr. Kerr's hymn reads:

"Come, Thou my Light, that I may see
Try truth divine, Thy love so free.
Dispel the clouds of doubt and sin,
And let the face of God shine in.

"Come, Thou my Life, that I may be
Made one in living faith with Thee.
Renew my will and make it Thine,
Thou living Source of life divine.

"Come, Thou my Guide, that I may know
The way my seeking soul should go;
And never from Thee let me stray,
Thyself the Life, the Truth, the Way.

"Come, Thou my King, and I will make
My heart a shrine for Thy dear sake;
Until this earthly life of mine
Shall be forever wholly Thine."

Federal Council Biennial

The war-time duties of the churches will highlight the biennial meeting of the Federal Council of the Churches of Christ in America, which gets under way in Cleveland, Ohio, Tuesday, December 8. Five hundred churchmen, representing twenty-four of the nation's most influential denominations, will hear reports on what the churches are doing in providing a spiritual ministry to the country in time of war.

For two days, December 8 and 9, the Federal Council will meet jointly with the representatives of seven other nation-wide interdenominational bodies. A feature of those

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joint sessions will be consideration of plans for a proposed North American Council of the Churches of Christ, combining the interests and activities of the eight existing interdenominational agencies. If approved, the first step will have been taken in providing the churches of the United States and Canada with an agency through which they will be able to achieve a larger measure of cooperation. The plan, however, will not be put into practical operation until it has been approved by the cooperating denominations.

Other questions up for discussion during these two days of joint sessions include Spiritual Implications of Race and Culture, Religion in Education in a Democracy, Interchurch Cooperation, and War-Time Emergency Services. Charles P. Taft, Director of the Office of Defense Health and Welfare Services under the Federal Security Agency, and Hon. Francis B. Sayre, High Commissioner to the Philippines, will be among the speakers.

Dean Luther A. Weigle, president of the Federal Council, will deliver the opening address at the separate meeting of the Council, which begins Thursday morning. John Foster Dulles, prominent Presbyterian layman and chairman of the Federal Council's Commission to Study the Bases of a Just and Durable Peace, will present for adoption by the Council a thirteen-point statement of "Guiding Principles" designed to stimulate the thinking of the churches on the task of post-war reconstruction. In addition, the Council is expected to address a Message to Christians of All Lands.

Recommendations pertaining to relief in Europe will be laid before the Council. These deal with the work to be done by the churches in cooperation with Government agencies under the guidance of Governor Herbert H. Lehman, newly appointed Director of Foreign Relief and Rehabilitation, and the relief and reconstruction efforts for which the churches are themselves directly responsible.

Unusual interest will center around the election of a new president who will preside over the affairs of the Federal Council for the next two years.

If a man love me, he will keep my words.
John 14 : 23

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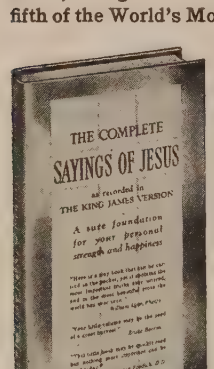

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Boston District W. S. C. S.

The second annual meeting of the Boston District Woman's Society of Christian Service was held Tuesday, November 17, at the Church of All Natons in Boston.

Mrs. William Gunter, vice-president, presided at the morning session. Greetings were extended by Mrs. Fred C. Moore. The response was given by Mrs. Joseph E. Davison, the Conference president. The secretary's and treasurer's reports were read by Mrs. Henry Kane, recording secretary. Mrs. W. H. Ellison reported for the nominating committee, and the following officers were elected: president, Mrs. Alva R. Mullins; vice-president, Mrs. William Gunter; recording secretary, Mrs. Stanley Dore; corresponding secretary, Mrs. Guy Spencer; treasurer, Mrs. Donald Lindsay; secretary of missionary education, Mrs. J. Franklin Knotts; secretary of Christian social relations and local church activities, Mrs. W. H. Ellison.

The morning speakers presented high lights of the first Assembly of the Woman's Division, held in Columbus, Ohio, last May. "Building with God" was the general theme of the morning. Miss Annie G. Bailey led the devotions. Mrs. Willis Browning gave an account of the national convocation of the Methodist Youth Fellowship held in Oxford, Ohio. Mrs. Alva R. Mullins, district president for the last two years, took for her subject "The Blueprints of Latin America." Mrs. Elmore Brown spoke of "Materials in the Local Church." Mrs. Howard M. LeSourd told of the Seminar on Christian Social Relations held at Evanston.

Luncheon was served at 12.30.

Mrs. Mullins, who presided at the afternoon session, was presented with a bouquet of flowers from the executive board. Devotions were led by Rev. A. R. Mullins, host pastor. Tenor solos were rendered by Arthur Hiltz. Julia Lake Kellersberger, author, lecturer, and traveler, gave the address of the afternoon, her subject being "Twenty-Five Years in the Congo." Rev. William Gunter, superintendent of the Boston District, offered the closing prayer.

ADA F. GUNTER.

A Call to New Dedication

Every Methodist has been asked to pare "to face the challengers of Christia and to challenge them" in a call to new ication issued by Bishop Ernest Lynn W dorf of Chicago, Ill., chairman of the C mittee for the Week of Dedication. It re

"In every quarter of the church there a new wistfulness; our people are convin that they will not be able to meet the ex ing demands of these days of destiny w out a new power, and such a power come only from God.

"Sensing this, the Council of Bishops, Commission on World Service and Fina the General Conference Agencies, and Board of Lay Activities, after careful stu have set apart the week of February 28 March 7 as an occasion when all Method is to be called to a new dedication of service, and substance.

"Every forward-looking individual institution must catch a vision of wha and what ought to be, of how to get fr where we are to where we should be. need to be challenged to destroy the ener of Christ and His church, and to prom a Christian spirit, a Christian attitude, an Christian world.

"The church must be the church—an ag of divine redemption. It must pursue main task of presenting the claims of Ch to everyone, everywhere. It must raise cross within the sight of every human be and make the Word of God accessible to the bewildered, confused, and sin-sick. must ring the earth around with hosan to the King of kings and Lord of lords

"Those outside as well as those inside church are voicing high expectations earnest hopes. To meet this challenge keener spiritual discernment is required. need what our fathers called 'unction.'

"The challenge of barbarism, pagan and materialism must be met. We m defy and defeat all efforts to weaken o replace Christian faith and idealism. As rise to meet this challenge we will fin new spiritual power awaiting us.

"These days of preparation for the W of Dedication should see a return to prayer closet, a new emphasis upon med tion, and a reconsecration of all we have are to the service of humanity and the g of God.

"Here is a vast effort of The Metho Church in which every member of church can join—strong laymen, hum people, shut-ins, youth, little children, folk, and ministers alike. There is but necessary qualification—a hunger and th after righteousness."

CHANCEL OF FIRST METHODIST CHURCH, MEDFORD

As It Was As It Is

ınctuary Renovation Project ıccessfully Completed

'irst Methodist Church, Medford, which ıt year will celebrate the 120th anniver- y of its founding, has recently completed renovation project that included the ecoration of the church sanctuary and transformation of the former pulpit- tered chancel into an altar-centered place worship with the cross as the focal point. 'lans to redecorate the interior and to in- l a new chancel in keeping with the hitecture of the building were made last ing by the fourth quarterly conference l the board of trustees of the church, der the leadership of the minister, Rev. rence A. Morrill, who is in the second r of his pastorate of First Church. Mor- E. Fage and H. Bruce Champion were de co-chairmen of the general committee, ich also included in its membership J. C. livar, Allister MacKay, Miss Grace Rey- ds, Mrs. C. R. Boulter, Mrs. Franklin R. vering, and George H. Watson, Jr. A ance committee was named consisting of rence Boynton, chairman; Allister Mac- y, Franklin R. Lovering, Mrs. William ughn, and Mrs. Daniel Harris. The ser- es of Arland A. Dirlam of Malden, archi- t, were secured.

The new chancel, which follows Gothic es, has furnishings of solid oak. Cardinal- carpets and hangings introduce a note of or in contrast with the beige of the walls. Numerous memorials and gifts were eived, as follows: altar, given in honor of ff Sergeant Harry G. Cameron by the nily of John H. Cameron and friends; ss, presented by the women of First urch in honor of the men and women of t church "who serve their country, 1942"; es, the gift of Mr. and Mrs. A. W. Mer- ; offering plates, given by Mrs. Charles Boulter in honor of Charles R. Boulter; lpit, presented by William G. Hook, D., in honor of the ministry of Rev. and s. H. William Hook; pulpit chair, the t of Miss Grace Reynolds and Pvt. Robert Faulkner in memory of Margaret A. ulkner; lectern, given in remembrance of zel Palmer Foster by her father and ther, Mr. and Mrs. John Foster; Bible, sented by the Massachusetts Bible Society in memory of Albert Roscoe; lectern chair, given by the Board of Education "in honor of the untiring efforts of Leslie H. Phelps in the work of our church school"; lectern and pulpit lights, the gift of the Non-Sibi Class in remembrance of Mrs. F. W. Brett; communion rail, opening in center, given

CLARENCE A. MORRILL
Pastor of First Church, Medford

by the children of Mr. and Mrs. Rufus Bolivar "in remembrance of mother and father"; choir stall, the gift of Miss Flora Lofgren in memory of May Nixon Lofgren; choir stall, presented by the Gillpatrick Choir "in remembrance of Herbert R. Gillpatrick, 1886-1935"; choir stalls, given by the Methodist Youth Fellowship; communion plate, the gift of Gilman Rankin and Isabell Rich in remembrance of Martha R. Rankin; bookmark and antependium, given by an anonymous donor in recognition of the forty years of service rendered by Miss Ella L. Alden as financial secretary of First Church; frontals, presented in memory of Mr. and Mrs. Joseph C. Harris by their granddaughter, Miss Eleanor Keene, the organist of the church.

The rededication service took place on Sunday morning, November 1, wtih the district superintendent, Rev. Laurence W. C. Emig, preaching the sermon. At the evening service the memorials and gifts were presented by the minister, Dr. Emig offering the prayer of dedication. Three former pastors —Rev. Francis W. Brett, Rev. D. Harold Hickey, and Rev. H. William Hook—also participated in the service.

Russia, Yesterday and Today

V. RUSSIAN ART

In the fifth of the Boston University lecture series on "Russia, Yesterday and Today," Professor Samuel H. Cross of Harvard, noted Russian scholar, gave a lecture on the last 150 years of development of art in Russia, illustrating his address with painting masterpieces drawn from his valuable collection of Russian art.

"Russian painting," Professor Cross said, "followed in general the familiar European line of development through the conventional academic stage, through romanticism and the realism of the Ambulants, down to the individualistic impressionism of the World of Art. The greatest period of modern Russian painting was unquestionably in the late '80s and early '90s.

"Russian painting free from the burdens of academic convention was born barely seventy years ago. The first decades of its new life were for the artists a period of self-realization and of building a bridge from painting to society. In such a period all aspects of technique, all phases of pure art, were bound to be neglected, and the Russians painted more from ideas than from nature. Yet even in the midst of utilitarian aesthetics, Kramskoi, the painter of Christ in the Wilderness, as well as Ropin, aspired to, if they did not always practise, an art free from pragmatic shackles, and as soon as painters felt that they were necessary to Russia and enjoyed some prospect of being understood for themselves, the spirit of pure painting revived and was expressed in the mysticism of Vrubel.

"From the common defects of the Russian intelligentsia, superficiality and the absence of solid traditions, Russian painters were not spared. Many Russian painters, some of

them by nature the most gifted, could not develop fully because they either lacked intellectual culture or because such culture as they did possess outweighed their artistic gifts. This lack of internal balance deprives much Russian painting of the last century of the ripeness and the harmony which usually characterize Western art even in its less notable representatives, thanks largely to the continuity of Western traditions. While the World of Art did its part to remedy these faults, its representatives also evince a lack of coherence in ideas and of tenacity in effort which, as a fundamental characteristic of Russian art, is one of the essential barriers which prevented Russian painting from assuming the epochal role played by Russian literature. Modern Russian painting is therefore an art of experiment, less remarkable for its technical attainments than as a phase in the struggle of a great nation toward eloquent self-expression."

A Searching Letter

(Continued from page 1150)

gentleman "had a record in written and spoken words that could only cause damage to the Allied cause wherever he went in South America." Public opinion in America was so outraged that Mr. Lunn has been recalled.

What must be the effect in Russia when it is known that the British Foreign Office sent a Roman Catholic gentleman to America whose acknowledged mission could not but alarm our Russian Allies?

We all know that many individual Roman Catholics are loyal to the Allied cause and are bearing their full share of the national effort and sacrifice. A man's religion—in a Protestant country—is his own affair; but the papal political influence at work in the Foreign Office is another matter. In the years before the war our Vatican-inspired foreign policy in our dealings with Italy, Spain, and Russia was one of the immediate causes of the war; and if this insidious fifth-column work is still going on while we are fighting for our lives, the situation is truly appalling.

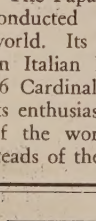
The Papacy is the most gigantic and ably conducted political organization in the world. Its central administration consists in an Italian Pope, 31 Italian Cardinals, and 26 Cardinals of mixed nationalities. It has its enthusiastic propagandists in every corner of the world. It is well known that the heads of the Vichy Government are hand-in-glove with the Papacy, and Laval, with whom Sir Samuel Hoare made proposals against Abyssinia, is *persona grata* at the Vatican. When the Australians were smarting because of our inability to check Japan's aggression, Archbishop Mannix poured acid into the wound by suggesting that England, as usual, was letting Australia down. The isolationist anti-British movement in America is largely Roman Catholic. Southern Ireland, rooted and grounded in priestcraft, is still bitterly antagonistic to England.

There is abundant evidence that Free Church people and certain of their leaders are insufficiently informed concerning the historical record and present character and aims of the Papacy, and are willing to fraternize with Cardinal Hinsley and his friends in the "Sword of the Spirit" movement.

This letter is written in hope that you will be willing to allow me to place before your readers certain relevant facts which may otherwise escape their attention.—Yours faithfully,

A. G. Secrett.

[*Had Mr. Secrett's letter (which was submitted to the Censor and passed) been alone, we might have urged him to excuse us printing it. But it is by no means alone, neither is it the sole incident of the kind that is troubling many serious and uncontentious correspondents.*—Ed., "B. W."]



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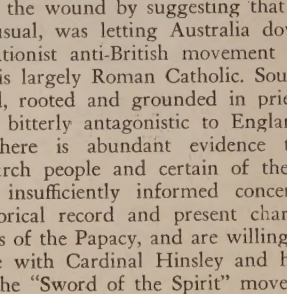

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The original paintings are in the co tion of Dr. William B. Pettus. The a Lu Hung-nien has painted four pictures are used in the religious cards: "No R in Bethlehem," "An Angel Summons Shepherds," "The Flight into Egypt," "The Annunciation." Another Christ card is the reproduction of a painting of Madonna and Child by Madame Lo-Ch

United China Relief offers other Christ cards also: One series of four are repro tions of Chinese paintings of the seventee and eighteenth centuries from the Metro itan Museum collection. A series of six depictions of typical scenes of modern Ch by the American artist Cyrus Le Roy H ridge. Each of these cards carries Ch mas greetings in Chinese and English, a brief descriptive note about the paintin

All cards are sold in assorted lots twelve—three cards of each design—with velopes, at $1 for the dozen. One hun cards of any one of the designs cost $8.

may be obtained by writing to the United China Relief Shop, 585 Madison Avenue, New York, N. Y.

In buying cards, friends of China should remember that $1 will provide food, shelter, and medical care for seven adult refugees for one day, or will provide a Chinese family with seed for new crops; $8 will provide adequate food for two children for a month in an orphanage.

Bits of Fun

"Who made these doughnuts?" asked Brown.

"I did," replied his wife, proudly.

"Keep the recipe—you have the answer to the rubber shortage."—*Tit-Bits.*

From the order of service of the Church of the Divine Paternity, New York, for October 18:

Hymn No. 183: "Courage, brother, do not stumble."

Sermon: "The Advance of the American Woman."—*Christian Leader.*

Drawing a deep breath, the sergeant faced the particularly awkward recruit.

"Look here!" he barked. "I don't mind when you turn to the right when I say left; I don't mind you turning up on parade with your tunic unbuttoned; I don't even mind when you drop your rifle, but—"

He glared in silence at the shivering culprit before he added:

"But, for the love of Mike, will you stop saying 'Sorry, my dear'?"—*Exchange.*

Little Boy: "Half a peck of potatoes with eyes, please."

Grocer: "Why with eyes?"

"Mother says they'll have to see us through the rest of the week."—*Christian Science Monitor.*

Prospective Tenant (nervously): "Don't you think this window is rather small, in case of emergency?"

Landlady: "There won't be any emergency. My terms are cash in advance."—*Selected.*

Elsie: "My grandpa has reached the age of ninety-six. Isn't it wonderful?"

Bobby: "Wonderful nothin'! Look at the time it's taken him to do it."—*Christian Observer.*

At Boston Latin School, in one of the lower classes, the master was drilling the boys on synonyms and antonyms. He asked one boy to go to the blackboard and write the opposite of "boisterous."

The lad picked up the chalk and wrote with a flourish. This was his word: "girlsterous."—*Boston Globe.*

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WHEN ANSWERING ADVERTISEMENTS PLEASE MENTION ZIONS HERALD

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FOUNDED IN 1860

A Free Library for Ministers of All New England Churches

Last year one thousand four hundred and forty-seven ministers availed themselves of its services. Of these three hundred and seventy-nine were ministers of Methodist churches.

More than half its work is done by mail. The Library pays postal charges for ministers beyond the limits of Greater Boston.

The Library is maintained by individual subscriptions, contributions from churches and conferences, and income from a small endowment. It is at present in need of additional financial support.

Subscriptions and endowment gifts should be made payable to The General Theological Library

53 Mount Vernon Street **Beacon Hill, Boston, Mass.**

(The legal name is The General Theological Library)

Church Register

HERALD CALENDAR

Council of Bishops, Hotel Cleveland, Cleveland, Ohio, December 7

Home Missions Council of North America, Annual Meeting, Cleveland, Ohio, December 7-10

Foreign Missions Conference, Annual Meeting, Cleveland, Ohio, December 7-10

Atlanta Conference, College Park, Ga., Bishop A. P. Shaw, December 9

Federal Council of the Churches of Christ in America, Biennial Meeting, Cleveland, Ohio, December 10-12

Universal Bible Sunday, December 13

Florida Conference, Ocala, Bishop A. P. Shaw, December 16

Cuba Conference, Camaguey, Bishop Paul B. Kern, December 31

Association of Schools and Colleges of The Methodist Church, Annual Meeting, Cleveland, Ohio, January 11, 12

Commission on Public Information, Annual Meeting, Hotel La Salle, Chicago, Ill., February 8

Board of Education, Annual Meeting, Chicago, Ill., February 16

Northeastern Jurisdiction Woman's Society of Christian Service, Second Annual Meeting, First Methodist Church, Clarksburg, W. Va., February 16-18

Laymen's Day, February 21

BOSTON-LYNN DISTRICT PREACHERS' MEETING—Monday, December 7, 10.30 a.m., Wesleyan Hall, 581 Boylston Street. Program of Christmas readings by Miss Margaret Keith Stackhouse.

Births

EMERSON—To Rev. and Mrs. H. M. Emerson of Bucksport, Me., a daughter, Sarah.

Miscellaneous Advertisements

BROOKLINE, MASS. Near Methodist church. Warm rooms. Pleasant outlook. Good board. Prices reasonable. References. Mrs. Smith, 42 Harris St. ASPinwall 1277.

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FORMS FOR BEQUESTS

BECAUSE of the increasing tendency on the part of alumni and other friends to provide for the growing needs of Boston University by bequests and the many inquiries received as to the proper wording thereof, there are given below forms for the convenience of those who plan to remember Boston University in their wills.

I. Unrestricted

I give and bequeath to the Trustees of Boston University, a corporation existing under the laws of the State of Massachusetts and located in the City of Boston in said state, ...dollars, to be used for the benefit of Boston University in such manner as the Trustees thereof may direct.

II. To Establish a Permanent Fund, Income Unrestricted

I give and bequeath to the Trustees of Boston University, a corporation existing under the laws of the State of Massachusetts and located in the City of Boston in said state, ...dollars, to constitute an endowment fund to be known as the ..... Fund, such fund to be kept invested by the Trustees of Boston University and the annual income thereof to be used for the benefit of the University in such manner as its Trustees may direct.

III. Specific Purposes

I give and bequeath to the Trustees of Boston University, a corporation existing under the laws of the State of Massachusetts and located in the City of Boston in said state, ...dollars, to constitute an endowment fund to be known as the ..... Fund, the income therefrom to be expended by the Trustees of Boston University for the following purposes:

Current Expenses of the University — Current Expenses of any Department

For the maintenance of a

Professorship — Fellowship — Scholarship

for the purchase of books, the cost and maintenance of a building, or for any purpose the giver may designate.

FORM FOR GIFTS

BOSTON UNIVERSITY
GIFTS FOR DEVELOPMENT ON THE CHARLES RIVER CAMPUS

The President and Trustees of Boston University have undertaken to obtain subscriptions and contributions for the development of its new campus on the Charles River.

In consideration of the educational service of Boston University and because of the need of such service in training young people in American ideals and in the American way of life, I promise to pay to the Trustees of Boston University the sum of.....Dollars ($.....) over a period of.....years in semi-annual installments.

I desire my subscription to be applied to (please check):

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2. College of Liberal Arts
3. School of Theology
4. School of Medicine
5. School of Law
6. College of Business Administration
7. School of Education
8. College of Practical Arts and Letters
9. Sargent College of Physical Education
10. School of Social Work
11. College of Music
12. Graduate School

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